

Mind



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APOSTROPHE TO THE UNITED STATES.

BY T. P. KORTON.

Blest land!
Whose sea-girl shores for ever echo back
To mother ocean that dearest word
To human souls, sweet Liberty!
Conceived of heaven! The first fruit of thy womb;
And thence proclaimed to all the world
Viceroy of Omnipotence; and yet
Earth's mightiest paradox, whose
Glorious birth was heralded amid the
Sounding shackles of the slave, to hush
The lessons of Eternal freedom.
Land of convulsions; from out whose
Seething cauldron is wafted to the world
The potent extract which now stays
The hand of tyrant despots in their
Hellish course, and ope's thy doors
To all the victims of oppression.
Sweetest of sweet homes;—the cherished
Thoughts of which are photographed
From pole to pole; whose peaceful
Messengers on every sea proclaim the news
Of thy benignant sway.
Columbia's fairest daughter! Of all thy
Favored children the quaint birthplace,
Save idols, and fools, who, hungry for
The potage, would stab their
Foster mother with such base ingratitude,
The sin unpardonable.
Precocious infant! born of the world's
Necessities to tread the wayward path
Of nation's misdeeds, blessing forlorn
Humanity.
Favored of Heaven! Through whom the
Gates of Light by angels are unbarred,
While ignorance and death stand
Trembling on the brink of dark oblivion.
For centuries more may Justice, Love,
And Truth be still thy watchwords
At the yielding door of Progress, till all
The world is blest with smiling
Liberty and Peace.

COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM.

In the Hebrew mythology preceding our era, the Bride or Mother of God had a presentation before the coming man or as the man-child born of her. When the sign *Virgo* or the Virgin was in the underworld she precluded the coming of our Saviour in being with child by the Holy Ghost or Spirit blowing where it listeth; hence biblical Esdras says that "the Bride shall appear and the coming forth shall be seen, that is now withdrawn from the earth, for my son Jesus shall be revealed with those that be with him." He was chiefest among those ten thousands of saints who came from Sinai, rose up from Seir, and shined from Mount Paran, and was the Alpha and Omega in the song of Moses and the Lamb, and the Amen and finisher where old things passed away and all things became new. Esdras says he was a very tall man, doubtless, head and shoulders above the giants of those days. In view of these and other things, such as many are called, but few chosen. Esdras invokes his soul to "swallow down understanding and devour wisdom." The Lord of Esdras was "conversant in wind and fire, and whose look drieth up the depths; before whom the host of angels stand with trembling," especially when he speaks from the whirlwind or the western tornado. To the initiated, however, their "lines are fallen in pleasant places, whose reins also instruct them in the night seasons." Unto such "is Paradise opened, the tree of life is planted, the time to come is prepared, plentiness is made ready, a city is builded, and rest is allowed." This, of course, is the New Jerusalem with the Sun in the midst conversant with wind and with fire, the Lamb that was slain, yet liveth again whether he rode on the sky by his name *Jah*, or moved as the Burning Bush.

In the Egyptian mythology Amon-Ra was the same as the Sun-God, having knowledge or intelligence. The Amen or Amun, the male and father, while the female or Mother in another aspect constituted a part in the make up in the *he-she* of the Lord. The Father, Mother and Son made the triad as manifest on earth as Osiris, Isis, and Horus. As per Landy "the doctrine of the Egyptians constituted in knowledge of this one God as a triad, the immortality of the soul, and future rewards and punishments. The hierarchy was public and secret." The Hebrew hierarchy or God-men in the name of Moses and the prophets, knew how to engineer the secrets which belong to God, and some of these either in the flesh or out appear to have been in the control of St. John when he set forth the Virgin, the Sun-god and the Great Red Dragon.

As quoted by Landy, "Justin Martyr speaks of the mysteries of Mithras, as having reference to Christ, when he says that they represent him as begotten of a rock in the place or cave where those mysteries were celebrated by the initiated, and he perceives in this an invitation of Daniel's prophecy of the stone cut without hands out of a great mountain, as well as some of Isaiah's prophecies."

Here, then, in these Persian mysteries we have a groundwork of Christianity as in the other mythologies—that same Rock or Stone of Israel whereunto all were baptized unto Moses in the cloud and in the sea, and that Rock was the basis of the Sun-Christ in the mysteries. The Rock was a movable one, the Sinai of the heavens which gushed with many waters when struck with the rod of Moses. It was the basis of the city that hath foundations for the twelve signs or thrones where sat the dramatic twelve to judge the twelve tribes of Israel. It was the same city of God which furnished the seven or twelve baskets for the thousands and there gathered up the fragments so that nothing was lost. While all the

mysteries of initiation had God at the top of the ladder, the ascent thereto was by doing the Word physically, morally and spiritually in the harmonious blending of all things in the proper mode, "having for their primary object the cultivation of virtue and divine knowledge," still there was often much backsliding and the putting on of the old man instead of the new as must manifest in our modern churches, so that it is often hard to tell whether God or the Devil is at the top in our sanctuaries. "At the very start," then, says Landy, "there was caution and reserve as to Christian doctrine and discipline. The very advent of the Son of God to earth was at night. The Holy Supper was instituted at night. The Resurrection itself took place in the night. The meetings afterward were at night. Why? Because the Kingdom of God cometh not with observation."

We must not look too curiously into the manifestations of the Spirit which is given to every man to prophet withal, and darkness in old time as in the modern was a "condition" rather favorable to the showing thereof. Thus in the *Disciplini Arcani* was John the Baptist in the deserts till the day of his showing unto Israel to go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the Day-spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, as per St. Luke. John was Aquarius or the Water-bearer in the Arcana mysteries, and prelude the Day-spring, working up through the Fishes to the Sign of Aries or the Lamb. Do we not have our fish days or fast days even now in commemoration of the forty days fast of our Saviour, the Sun in the deserts before his showing unto Israel, and before he could feed his people as a Lamb in a large place or the seven signs which sent down their bread from heaven? nor less the heaven opened to the Rock-man, Peter, when "a certain vessel descended unto him, as it had been, a great sheet knit at the four corners, and let down to the earth, wherein were all manner of beasts and creeping things." This sheet, knit at the four corners, is the same four cornered canopy that St. John's four angels held at the four corners of the earth, and knit or woven from the top throughout, as was the seamless coat. Those cattle of Peter's sheet were the Lord's cattle of a thousand hills and may be always seen by gazing into heaven like the men of Galilee. The seven fat and seven lean kind were a part of the same stock when Joseph was in his sign to push the people together to the ends of the earth. These cattle went to and fro and up and down the earth, now coming up from the sea like St. John's beasts, and then descending to the same and swallowed up as Pharaoh's host, and their chariot wheels lopped off by the Son or Sun from the pillar of a cloud.

From all the various drama of a Sun, how shall we rescue the Christian Jesus from being one of the same family and identical with all the other Sun-gods? for as often as we lift a veil when Moses and the prophets are read, veil within veil reveals itself in apt relation to its fellow, like the Book written within and on the backside and sealed with seven seals. How shall we stand up for Jesus and hold the fort when there is so much variation in the song of Moses and the Lamb and strophe and anti-strophe are synchronous to all the heathen manifestations of the Spirit? What was the Divine Logos but the personification of Divine Wisdom in the mode of the Word made flesh? and when this Wisdom was spoken only to the initiated or perfect? The Christian mythology, like the Heathen, required Ariadne's thread to thread the way through the labyrinth. The scope of one measure paralleled the scope of all.

"O, ye delicious fables! where the waves
And the woods were peopled, and the air, with things so
lovely!"

Says Anderson, "Every religion, Christianity included, is mythical in its development. * * * Finally, an interpretation, that has been frequently alluded to in the preceding pages of this introduction, is the physical, or interpretation from nature—impersonation of the visible workings of nature. The divinities are the forces and phenomena of nature personified; and evidences of the correctness of this view can be abundantly presented by defining etymologically the names of the sacred divinities, their attributes, dwellings and achievements, and by showing how faithfully the works of the gods correspond with the events and scenes of the outward world. There is no doubt that this is the true interpretation of all mythologies; and that it is, so to speak, the key to the Norse mythology, it is hoped will be sufficiently demonstrated in the second part of this book in connection with the myths themselves; but the ethical, or perhaps better, the spiritual interpretation must by all means be added. The spiritual or ethical and the physical interpretation must be combined. In other words, we can scarcely make the interpretation too anthropomorphic."

All the wars in heaven between the giants and the gods, St. John included, were of the same nature, and the peculiar physical, with the ethical or spiritual combined, was in part phallic in the human aspect and corresponded with the angel who stood in the sun. The swearing with the hand under the thigh in the circumcised covenant of old Jewry made a very essential part of God's Word in those days. Dr. Inman's "Ancient faiths embodied in ancient names," and more emphatically in "Ancient Pagan and Modern Christian Symbolism," will show whereunto the Word will grow when made flesh, was with God and was

God. "The keys of the creed" will also show the same aspect of the ancient "fulness of the God-head bodily," and so it was in all the old theologies on earth as they were in heaven. "Physical interpretation alone is the shell without the kernel," says Anderson. In the touching gracefulness of Nanna may be found one Anna the feminine of Anus, the year, in Luke's Gospel. She was of great age and had been with an husband seven years from her virginity while serving God night and day. In the Babylonish cycle she was a widow of about four score and four years, but when old things passed away and all things came new, she was a very presentable damsel in the new year, for in all the old theologies or mythologies there were transmutations or changes, transfigurations from the sombre hue to the shining apparel, and the coat of many colors, and the coat without seam, woven from the top throughout, were in train of the goodly Babylonish garment when the God of Israel was from the way of the East.

As it was only the lion of the tribe of Juda in the root or key of David who prevailed to open the seven-sealed book, so in Norse theology Balder was the strong god in the constellation of the Lion amidst the twelve dwellings of the gods, or the twelve signs of the zodiac, or twelve months of the year, corresponding to the twelve names of God; but the Lamb had ushered in the new year, and while he was in position, or held the fort, there was no other name given under heaven whereby to be saved, for he was the leader up of the other names of God, including the Lion in the root of David. In the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, the seven signs or producing months of the fat kid, and the filler of the seven baskets which fed so many from the right hand of God.

According to the biblical Esdras the highest was a young man of very high stature, taller than all the rest. This was the Son of God whom no man could see but in the day-time, and when thou seest part of the signs past, as astrologically considered, "then shalt thou understand that it is the very same time wherein the Highest will be given to visit the world which he made." This Most High God crowned his subordinates or saints in their stately courses. They receive palms as they go up and down and to and fro the earth as ministering spirits, sent forth to minister to them who shall be heirs of salvation. As much of the New Testament is in the fashion of the Old, we may suppose that St. John's twelve times twelve were within the compass of the young man of high stature and taller than all the rest, who redeemed the spring lambkins as the first fruits unto God and to the Lamb. The sum of the matters have many landmarks in parables and dark sayings, which the wise unto salvation in the esoteric wisdom may divine. He that has ears to hear let him hear.

The Spirit of Josephus Contradicted by the Spirit of David the Psalmist.

We publish the following letter and communication as an illustration of what has caused so much doubt concerning spirit communications; and to show that the only safe rule is to test every spirit communication by the most searching scrutiny. If the communication is consistent with known facts and not inconsistent with reason, credit, not otherwise.

MR. EDITOR:—Your paper received, and a peculiar communication by Josephus has called the attention of our band of spirits, and a communication concerning the same has been given by a young lady medium who is a writing and trance medium. I should be pleased to have it published. She has from time to time spoken in circles here, and written also. Many other spirits have controlled her, but the one purporting to be David, never before. It is a subject I am very much interested in, and should Josephus prove what he says true to my satisfaction, or give a clearer view upon the subject of Spiritualism than we have in the history of Jesus, I will be glad.

Yours with respect,
MINERVA MURKIN.

Quincy, August 18.

COMMUNICATION FROM DAVID THE PSALMIST.

If it is asserted by any spirit, in or out of the body, that a person called Jesus of Nazareth never dwelt upon the earth, you may as well say there never was a Josephus, never a David, never a Cicero, never a Plato, and so on; for there is not a human being upon the earth who was ever personally acquainted with any of those personages. As well say, "We will not believe anything of past history—nothing but what is before our natural vision; and in a few centuries we shall not expect our children to believe there ever was a civil war in the United States, Franco-Prussian war, or a famine in Ireland. Nothing of the past will we take. We will not rely upon any historian, for are they not all men?" Very well. Josephus may come and say there was no Jesus of Nazareth. Jesus may in like manner come and say, "There was no Josephus, no David—no one but himself. What then? In escaping Sylla we shall strike Charybdis, and what shall we believe? Josephus, by making this statement, overthrows what the spiritual world is attempting to build. The foundation of the structure is torn away by a Samson's hand. The structure topples, falls, plunging the would-be Samson into ruin with his enemies. Take away the life of Jesus-Christ and

what can Josephus give us to authenticate the return of spirits, the visitation of angels, the working of miracles, such as the advocates of this theory are now forming. No. Josephus commits himself, and if he compels us to believe the one, says a wise man, "We will believe all, we will accept no historical fact and we are then on same ground. What a lame world it will be—what an easy time school children will have! We will throw away the works of those who have gone before. The history of the ancients, no more will we peruse. The researches of Newton, Herschel, Fulton and hundreds of others must go in the same vortex. We did not know them, consequently they did not live. No! indeed, Josephus, you must look to your logic. Give us something more substantial and reasonable. Take away all creeds, and the bare historical facts stare you blankly in the face. Says "A hand to hand battle. I am not so easily vanquished."

[Can any one imagine that the spirit of the Psalm singing David of Israel ever controlled that medium to write any part of that communication? It bears the impress of a spirit dissembler in every part of it. Making every pretension to being a logician, his pretended reasoning amounts hardly to the feeble effort of an imbecile mind. He is forced to admit the genuineness of Josephus's communication and tries to break its force as disproving the existence of such a person as Jesus of Nazareth. The communication of Josephus was published in MIND AND MATTER of July 24th. It is a most remarkable revelation, and if genuine makes an end of the pretence that Jesus Christ was a historical personage. It will require something a good deal more to the point than the "bogus" David has given to lessen the significance of the communication the truth and genuineness of which he did not dare to deny. He admits that Josephus did live, that he did return and communicate and he does not deny the truth of that communication, all of which would show that those spirits who are still trying to boost up the Christian superstition felt the staggering effects of that unanswerable communication.—Ed.]

Communication Confirmed.

Editor Mind and Matter:

DEAR SIR:—In your issue of July 24th, is a spirit communication purporting to come from Rev. Henry C. Leonard. He was a gentleman I personally knew, whilst a Universalist minister. He formerly lived and preached in Maine, my native State, and subsequently moved to Massachusetts. Whether he settled in Annisquam, I cannot positively say; but such is my impression. He was a man of culture and very genial in his magnetic sphere of life. Reading his communication through Alfred James, the medium, reminds me of a sermon I heard him preach long, long ago, respecting our moral relations with the next life. It was precisely in the same drift of thought as he now gives from the spirit-world. His position caused considerable criticism from the Whittemore ring of Universalists. He contended that death bleaches the mortal from all earthly contamination. Bro. Leonard ably defended his ground, endorsed by other clerical brethren. What he then reasoned about and earnestly preached for years, proved a reality, as this fine communication demonstrates. He says he "did not preach all he knew to be true, for fear of exciting prejudice." Clergymen of any faith will sometime have to make the same candid confession. Yours for the mediums,

P. O. BARRETT.

Glen Beulah, Wis., July 28th, 1880.

Special Notice from "Bliss' Chief's" Band.

MR. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following results:

3,405 persons have sent for the paper by mail, 1,000 persons have received it at the office, and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

LETTER FROM DR. R. C. FLOWER.

The Wealth of a Hidden World Coming to Light—
A New Garden of Eden—The Wonders and
Peculiarities in a Mountain District in
East Tennessee—Something Which
Will Interest Emigrants.

DEAR MR. ROBERTS:—I am now in Spring City, Rhea Co., Tenn., 280 miles south of Cincinnati, and, by the way, this is one of the most wonderful and strange countries in the little world, called earth. I reached this city about sunrise on the morning of the 20th. Here I met J. J. Palmer, formerly of Philadelphia, and well known to the Liberals. I also met Edward F. Roberts—your brother in the flesh—from New Brunswick, N. J. Mr. Roberts had preceded me to this place a few days, having come on the same business which called me, namely, the investigation of coal and iron lands. The coal and iron mines are in the Walden Ridge Range of mountains, six miles west of this city. After resting a few hours, Messrs. Palmer and Roberts informed me that they were ready to take me up into the mountains, where they were satisfied I would see a transfiguration or materialization of the largest coal and iron mines in the world.

OFF FOR THE MOUNTAINS.

About 2 P. M., after strapping our overcoats to the saddles, like Methodist preachers, we mounted three poor old horses, which were as tame as an old converted cat and as slow as the country in which they were raised. Roberts' horse was especially old and feeble, not far, I should judge, from the spirit land; at times this beast of burden would help her master along, and at times friend Roberts would speed her along with old time New Jersey exhortations, sandwiched with impressive adjectives. For one hour and a half we ascended the mountain, and had it not been for Roberts' exhortations I believe I would have despaired and gone back, I will never forget the ascent up this mountain, almost perpendicular, the Lord only knows for what height; and, through ravines, by the mouth of yawning caverns and under the dim shadows of tall, cold, rocky spires, like silent sentinels of nature keeping watch over this wilderness of stones. The following well expresses our ascent up the mountain:

First, we stumbled and I grumbled;
Second, we fell and Palmer yelled;
Third, the horses slipped and we were floored,
And Roberts roared—
Such a roar as was never roared before.

Our murmurs suddenly cease, for we have reached the top of the mountains and find ourselves in almost a Garden of Eden, large meadows, beautiful rolling hills, fine pasture lands, fat stock, superb orchard lands, in one of the most salubrious clime beneath the smiling sun. These valleys, dipping gracefully westward, amid the rich robed mountains, refreshed with a thousand gurgling rills fed by a million living springs, present a country like the Eden of imagination or the fairy lands of Artama where the gods and goddesses developed a million worlds of wealth. Travelling over this country I am lost with amazement—rich, beautiful, healthy and superb, and the world don't know it. Is it possible; yes, it is so. This Garden of Eden is as yet unknown.

About 5 o'clock we reached the ruins of an old house, where Mr. Palmer lived before and during the war.

OUR NIGHT ON THE MOUNTAINS.

About sun-down we halted at a little log cabin where lives a man by the name of Reed. We were kindly received by this mountaineer and his kind family. The old man (in his good old way) brought out a kin of drink known in this mountain country as "snake bite." Roberts and Palmer imbibed freely and declared that the drink was something new and wonderful. I did not partake myself, and consequently cannot speak from experience. It was almost a transparent liquid resembling pure spring water. Roberts soon delivered an exhortation, in which he called down the divine blessing of common sense, industry and happiness upon the household, much of which they need and all of which seemed to delight the family. The house was illuminated after dark by lighting a pine knot and throwing it into the fireplace.

OFF FOR THE MINES.

After a refreshing night sleep, notwithstanding we were awakened two or three times by a dog howling under the bed, while friend Reed pulled him out by the tail, for the purpose of driving some cattle out of the field, for they have all things in common down here) we started at 7 A. M. for the mines; and from 8 A. M. until 3 P. M. we explored these matchless wonders of the earth.

THE MINES DESCRIBED.

I am not overdrawing the picture, when I say a million of dollars worth of coal and ore can be brought into the market of the world every year. Many of these hills are covered with millions of dollars worth of walnut, poplar, and pine timber, and I may truly say the finest lumber timber in the world. As soon as the railroad is completed, these Eden hills will burst into the bloom of wealth and fruitage of prosperity unsurpassed if equalled in the sunny South.

It is my judgment that in view of this salubrious clime, the grandness of nature, the healthfulness of the country, the coming of the railroad, and the opening up of these extensive mines, (which will give work to thousands) that this country offers the emigrant what no other country in the South or West can. It offers wealth, it offers health, a good home, a good market, plenty of employment, and an absolute certainty of great financial success. These lands can be bought cheap at this time, though in a few months' nothing but an imaginative mind can guess what they will be worth. A company has been organized to operate the mines, and they will be opened forthwith. Arrangements have also been made to put these beautiful and matchless mountain farm lands into the hands of actual settlers at exceedingly low rates, and on the best terms ever offered in the land market. For further particulars address, Ed. F. Roberts, New Brunswick, N. J., or Dr. R. C. Flower, 1319 Filbert Street, Philadelphia, Pa.

While in this city, we are stopping with the Dickey family. The family consists of Mr. Dickey, his wife, his wife's sister, (Miss Goddard) a most excellent young lady, and a younger Mr. Dickey. This happy young family are doing a most excellent business in this place. The kindness I have received at their hands will lasting linger in the sweet and silent pages of my memory. More anon, In haste I close.

R. C. FLOWER

Spring City, Tenn.

CHILDREN'S COLUMN.

Little Trotcosey.

BY LUCY RANDALL COMFORT.

Little Trotcosey was going to bring home the cows.

A yellow-haired child, with cheeks sun-burned as brown as a berry, and bright brown eyes—a little girl whose bare feet danced along over the daisies as light as thistle-down.

And as she danced, she sang:

"Fairies, fairies, come back once more
Come from the hill, forgotten shore!
Bring your treasures from land and sea—
Fairies, fairies, come back to me!"

For this was old Nita's favorite song and Nita had been telling her fairy stories all the afternoon, as they picked ripe blueberries together in the pasture, until Trotcosey's head was full of fairy visions.

As she sang, she looked this way and that, and waved her branch of tall scarlet lilies in her hand; but she could see only the leaves rustling in the breeze, and the sunbeams braiding themselves in and out among the reeds and rushes by the river.

"There must be fairies somewhere," said Trotcosey, "for Nita says there are, and Nita knows!"

Here Trotcosey paused to pick up a poor little fledgeling which had fallen out of his nest in a hedge of alder bushes, and to put him back again, to the great relief of the fluttering bird-moth, who was uttering sharp cries of terror and dismay as she flew around and around in ever widening circles.

"Don't be afraid, birdie!" said Trotcosey. "Do you think I would hurt your poor little one?"

And she trudged along, still singing:

"Bring your treasures from land and sea;
Fairies, fairies, listen to me!"

Just then she found a withered Rose lying by the roadside—a rose which some one had gathered and flung away.

"Poor Rose, how pitiful you look!" said Trotcosey. "If I were to sprinkle some water on you perhaps you might revive again."

And she carried the poor withered Rose to the river edge, and laid it carefully down where the ripples could wash its dry stem and wet its drooping petals.

"There, Rose," she said, "now grow beautiful again! Let me see—where was I?"

"Fairies, fairies, come back once more!"

Oh, here is a poor Rabbit, limping along with an ugly thorn sticking in his foot. Come here, Bunny, and I'll pull it out for you!"

The Rabbit was too lame to run away, and so he stood still. But Trotcosey thought he cast a grateful glance up into her face, as he scampered away, with the cruel thorn removed from his foot.

"He can't talk," said Trotcosey, "but he certainly looked as if he were obliged to me."

And she stood still, with the branch of tall red lilies in her hand, to listen for the sound of the bell around the leadeerow's neck.

"I hear it jingling up in the woods," said Trotcosey, "and it's coming this way. I'll sit down here and wait until they come."

So Trotcosey sat down on a round, moss covered stone, little dreaming that it was the very wishing stone, of which old Nita had that day told her, upon which a fairy spell descended, once in every year, just as the sun was setting. And the yellow light came down upon her head—the last beam of the sinking sun—exactly at the moment in which she said:

"How I wish I could get a peep into Fairy-land!"

Swift as the gliding of a river's current, the trees and rocks and golden sunset sky vanished away, and Trotcosey found herself sitting on a throne of glistening pearl in a garden of flowers, where fountains sparkled and strange birds sang, and where she could see a palace, with columns of shining spar and steps of opal! And all around her, the fairies were floating with their gauzy wings and crowns of shining stars, and wands all tipped with diamond sparks, and all the air was filled with golden mist. And then it seemed to part away, like curtains of sunshine, and Trotcosey saw the Fairy Queen herself, with her tiny diadem of dew and her sceptre of precious stones.

"Where is the little girl who scatters kind deeds as she goes along the world's pathway?" said the Fairy Queen.

And the Robin flew down among the blossoming trees, and the Rose, fresh and crimson, once again dropped into the Fairy Queen's lap, and the lame Rabbit nestled at her feet, and they all cried out, at once:

"Here she is! Here she is!"

"For this three wishes shall be granted to you," said the Fairy Queen. "Speak, and tell me what they are!"

"If you please, Fairy Queen," said Trotcosey, very much frightened at the tone of her own voice, "I should like, first, for humpbacked Peter to be made straight again; and next, I should like little Lotty, the miller's daughter, to become as strong and well as I am, because she's dying of consumption, you know, Fairy Queen; and—and, you please, I want old Katheen to find the blue hen she lost last week, because she's very old and poor, and she needs the eggs!"

The Fairy Queen smiled as she listened to the selfish little girl.

"But you have asked nothing for yourself?" said she. "All the same, you shall not go empty-handed out of the Fairy-world!"

She touched Trotcosey's tawny hair with her wand, and it became bright and shining like gold. She laid the withered rose against her cheek, and the loveliest tint overspread the sunburnt skin.

"I grant you a heart that is always merry, and footsteps that are ever light," said she.

And, as Trotcosey listened, there was the far-off sound of chiming bells, and the pearl throne and glittering columns faded away, and she was sitting once more among the ferns, with the cow-bells close to her ears and the stalk of red lilies in her hand.

"I must have been dreaming," said Trotcosey, "for it's long past sunset, and the cows are on their way home! But it was almost as good as real Fairy-land to have such a beautiful dream as that!"

So she walked along home, singing the old song as she went:

"Fairies, fairies, come back once more!"

And just on the edge of the meadows she met a little lad skipping and dancing.

"Why, surely!" she said, "that can't be humpbacked Peter, for he is as straight as a young birch tree. But he certainly looks like humpbacked Peter."

Wonder of wonders! It was humpbacked Peter, cured of his sad affliction.

The child had scarcely ceased marveling, when along came old Katheen, with a face all smiles.

"Little Trotcosey," said she, "have you heard the news? I've found my blue hen again, eating berries in the cedar glen! And what is better yet, Lotty, the miller's daughter, is much better to-day, and the doctors say she will soon be well again."

And then Trotcosey knew that she had really been in Fairy-land.

When she got home, everybody cried aloud with surprise.

"What has come to our little Trotcosey?" said they. "Her hair is like spun gold, and her eyes are like diamonds, and her skin is softer than the heart of a rose!"

Trotcosey told them her adventure, but they shook their heads.

Except Nita, who was nearly a hundred years old, and knew many strange secrets.

"Yes," she added; "yes, the child has really been in Fairy-land!"

But although Trotcosey sat on the wishing stone at sunset many a time again, she never got another glimpse into Fairy-land.—*Golden Days.*

Radiant Matter.

TRANSLATED BY J. CHURCHMAN.

From the *Revisita Espritista* of Monte Video, 15th of June.

Evidently Faraday was saturated with this new conception, for three years later, in 1819, we find him accumulating the proof and the arguments in support of his bold hypothesis. His notes have at this day the more elucidation and instruction, as during the intervening years he has reflected much and matured much upon this most elevated form of matter. He began by attributing to matter four states, solid, liquid, gaseous and radiant, which manifest themselves by differences in the essential properties which they present. He admits that the existence of the radiant state has not even been demonstrated, but by a series of ingenious ratiocinations, founded upon analogy, endeavors to demonstrate the probability of its existence. At the beginning of this century, if one had asked, what is a gas, the answer would have been a tenuous matter rarified to the point of being impalpable except when violently agitated, invisible, incapable of taking a definite form like a solid or of forming drops like a liquid, always ready to expand when meeting with no resistance and to contract under pressure. Such were the principal properties attributed to gases some seventy years ago; but the observations of modern science have widened and modified our ideas upon the constitution of elastic fluids.

Gases are now considered as a conglomeration of an almost infinite number of diminutive particles or molecules, which are in incessant motion and animated by the greatest velocity imaginable. As the number of these molecules is extraordinarily great, it follows thence that one molecule cannot move in any direction without coming in contact with another. But if we withdraw from the vessel a great part of the air or gas which it contains, the enclosed number of molecules is diminished, and the distance which a given molecule can move without contact with another increased, the mean space of free movement being in inverse proportion to the number of remaining molecules. The more perfect the vacuum, the greater is the mean distance that a molecule can move before collision; or, in other words, the greater the mean distance of free circulation the greater is the change in the physical properties of the gas. Thus, when we reach a certain point the phenomena of the radiometer are rendered possible, and if we carry the rarification still farther, that is to say, if we diminish the number of molecules in a given space, we make possible the experiments of which we are about to treat herein. "These phenomena," says Mr. Crookes, "differ as much from those presented by the ordinary tension of gas, that we are forced to admit that we are in presence of the fourth state of matter, which is as far from the gaseous as that is from the liquid state."

The molecules of gas contained in this glass vessel have been sufficiently rarified, although they may still be counted by millions of millions, not to obstruct one another in their movements, have acquired properties new, strange and of extraordinary energy. Here are revealed by the most brilliant phenomena, some of those mysterious forces of nature whose secret laws are yet so little known.

Projected upon the diamond, or ruby, these molecules cause them to shine with intense rays of green or red; under their action glass is illuminated with refulgent phosphorescence. By a rapid current of these molecules, made visible to our eyes by ingenious contrivances, platinum is heated to more than 20,000 degrees and melted like soft wax.

It appears that all these molecular which have been made the freer and more movable in proportion to their rarification, work like globules of a minuteness which staggers the imagination, and despite this vacuum, upon which man so prides himself, their number appears infinite.

With the aid of these varied and ingenious experiments Mr. Crookes demonstrates the following propositions:

Upon whatever point radiant matter strikes, it determines an energetic phosphorescent action; it moves in right lines. When intercepted by a solid substance it gives a shadow; it exerts an energetic mechanical action upon bodies with which it comes in contact; it changes its course in right lines when in its path it approaches a magnet; and produces heat when it is checked in its movement.

A small cross of aluminium placed upon the passage of the sheaf produces a shadow in the bottom of the tube, the glass becomes phosphorescent and suffers a molecular change, which weakens it and makes it less susceptible to excitation. If the cross is allowed to fall, the place of its shadow becomes suddenly luminous, because at that point the glass is protected and remains susceptible to phosphorescence.

In another experiment a small wheel revolved rapidly, started by an action which comes from one or other of the two poles of an electric pile.

These experiments are new, unexpected and of the highest interest. The author has succeeded in producing a vacuum in his tubes of a millionth part of atmosphere, and has even been able to reach a ten millionth part and to carry perfection to a twenty millionth. But in such a pneumatic vacuum, far from representing to the mind an absolute vacuum, it represents, on the contrary, a real condition of matter and an immeasurable number of atoms. Thus, for example, a crystal globe of thirteen centimeters in diameter, similar

to those used in some of the preceding experiments, should contain say a septillion (1,000,000,000,000,000,000,000,000) of molecules of air. Now, if we should effect a vacuum of a millionth part of atmosphere, the globe would still contain a quintillion (sextillion?) of molecules. That is nothing? It is enormous, unimaginable. Let us pierce this crystal globe by means of the electric spark, which penetrates it with an aperture quite microscopic, but large enough, nevertheless, to permit the air to re-enter. How long a time would be required for the quintillion of molecules to return to the globe? If one hundred millions should enter per second, it would require to fill it—

12,882,510,617,470,500 seconds,
or 214,708,510,291,275 minutes,
or 3,578,475,171,521 hours,
or 149,103,132,147 days,
or 408,501,371 years.

More than four hundred million years! And yet the globe is filled at the end of an hour. What conclusion may we derive from this? That not only ten millions of molecules enter per second, but three hundred quintillions. The minuteness of the molecules is then utterly unimaginable they are, so to speak, mathematical points.

In the study of the fourth condition of matter, it seems that we have gathered and submitted to our power the minute indivisible atoms which may be considered the base of the universe; and that we have reached the point at which matter and force seem to be confounded, marking the obscure dominion—the dividing line between the known and unknown. May the learned experimenter permit us here a reflection inspired by his own experiments? That which he calls radiant matter, may it not be simply a mode of being of electricity? The radiation observed, the luminous and calorific phenomena produced, the deviations obtained under the influence of the magnet and of magnetic currents,—do not these suggest to the mind the existence of operations of an electric order? But no matter what theory may be adopted, his experiments are none the less curious and of the first order. We will close by an indiscretion: it was in studying the phenomena of Spiritism that Mr. Crookes was led to his magnificent discoveries.

CAMILLE FLAMMARION.

EDITORIAL BRIEFS.

Our "Premium Offer" has been withdrawn and hereafter the price of MIND AND MATTER will be \$2 per year, \$1 for six months and 50 cts. for three months.

JAY CHAAPEL has gone to the Sunapee Lake Campmeeting and is authorized to receive subscriptions and represent MIND AND MATTER at the meetings.

MRS. JAMES A. BLISS will hold a few select seances at Northampton, Mass., at no distant day. Her spirit guides are now showing two spirit forms and Mrs. Bliss at the same time.

Owing to our unavoidable absence for the past five days we were not able to obtain the usual supply of Spirit Communications for this week's issue. Next week we will make up for this deficiency.

GROVE MEETING.—The Spiritualists of Lake-wood, N. J., will hold their second Grove Meeting on Saturday and Sunday, Sept. 11th and 12th, commencing at 3 o'clock. Col. D. M. Fox, Mrs. Nettie Pease Fox, and other speakers are expected. All are invited.

MR. JAMES A. BLISS has returned from his tour in the East and will now be able to attend to his much neglected correspondence. His labors in behalf of MIND AND MATTER, at the Lake Pleasant Campmeeting, were well rewarded by a large list of subscribers.

Geo. D. SEARCH, of Wichita, Kan., is authorized to act as our agent in that city. Our subscribers will aid him in the discharge of his duties. He offers to give a "seance for slate writing" or one admission to his materializing seances to all who will subscribe for MIND AND MATTER through him.

The grand result of Col. J. C. Bundy's recent visit to Lake Pleasant Campmeeting was to disgust all true Spiritualists with the toadying of the officers of the association to that enemy of mediums and Spiritualism and has added 115 new subscribers to our list. We hope he will keep up his travelling, and if he will only let us know where he is going we will gladly send our representative to follow him.

NEXT WEEK we will commence the publication of the facts which resulted in the Katy King Imbrolio, so-called. As that fiasco was the beginning of the attempt of the combined spirit and mortal enemies of Spiritualism to arrest the occurrence of spirit materializations, the narration of those facts will enable those who are made acquainted with them to appreciate the events of a similar nature, which have since transpired and which will doubtless occur hereafter. Those wishing to know the true inwardness of the hostility to spirit materialization will do well to subscribe for MIND AND MATTER at this time.

NORTHERN WISCONSIN SPIRITUAL CONFERENCE.—We have the pleasure of announcing that we have secured a speaker for our next quarterly meeting, to be held in Omro, Wis., September 17th, 18th and 19th, 1880, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers invited to participate. Good vocal and instrumental music. Officers will be elected for the ensuing year. Let all be present the first day of meeting. Please notify the Secretary of your intentions to be present, that provision may be made by the Omro friends to entertain all free, as far as possible. Fare at Northwestern House, per day, \$1. Wm. M. Lockwood, President; Cora B. Phillips, Sec'y.

THE widow of the deceased spirit artist, N. B. Starr, needs help. We sincerely hope and trust that the Spiritualists of the country will do what they can to help and assist the widow of the recent medium artist, N. B. Starr, of Port Huron, Michigan. He left no moneys behind him, but the widow is in possession of some of his spirit pictures, which she would be glad to dispose of at very reasonable prices. It has been proposed to her, by some friends, that she have a raffle or chance lottery of some of the largest and best pictures, and sell chance tickets at a moderate figure, and if she meets encouragement, she will do so. She has one very large painting representing a beautiful scene in the Summer Land, which many Spiritualists, no doubt, would like to have, and if such will write to Mrs. Starr, to encourage her, it would be a good thing, and may eventually be helping a good and needy woman and winning a good spirit picture. Mrs. Starr is at present sojourning with Mr. and Mrs. Hall, in Cincinnati—489 West Liberty street—where she would be happy to hear from friends.

For Mind and Matter.

LESSONS.

BY MRS. E. P. THORNDYKE.

All lesser streams are silenced
In ocean's grander roar;
The cataract majestic
Is sounding evermore:

Nature's eternal anthem
Leaves nought unsaid, unsung;
Type of the mind immortal,
Whose lyre the Godhead strung.

How, like the wild sea's current,
"Casting up mire and dirt,"
Are human souls still struggling
The evil to avert.

To reach a higher stand-point,
Thenceforth perchance be nigh,
When sinking in the vortex
Where fear and discord lie.

But yet God's plan is onward,
The burdened soul desires,
Beyond the umbrageous forest
The hills of promise rise.

Grandeur, because the valley
Is nestling in between;
Fairer, because all tangled
The thickets intervene.

Clearer, for sparkling dew-drops
Like gems bedeck the way;
Their scintillations blending
With the peerless light of day.

All Nature, reads a lesson
To this thinking soul of mine;
Truer than fabled story,
More potent, more benign.

The page alive and glowing,
Each word a spoken psalm,
Sent with the force of lightning
All error to disarm.

Read thou that page my brother,
"This open round thy way;
All ample to thy vision;
The golden sunlight's ray.

Shall gild thy mind's researches,
Trace out the hidden plan,
And teach God's ways are easy
To the delving soul of man.

Then woman's mind so fitted
Life's mysteries to discern
Will poise with open vision
A higher truth to learn.

"This laid on all your altars,
This open book so fair;
Scan well the page before you;
Read thou the lesson there.

Perchance a problem deeper,
May stagger and amaze;
But patience on the morrow,
Disperses the mist and haze.

While inspiration glowing,
Still comes from the worlds above
Where the Father's "many mansions"
Are rayed with purer love.

Lake Pleasant Camp Meeting Notes.

SPECIALLY REPORTED BY JAMES A. BLISS.

A number of Philadelphians and Brooklynites are in camp.

A. B. Severance returns to his home in Milwaukee, Wis., at the close of the meeting.

Mrs. Carrie Van Duzee, of Philadelphia, is a quiet observer of affairs and is much out of health at present.

George Dillingham, magnetic healer, of Lynn, Mass., goes to Lake George, N. Y., this year, at the close of the meeting.

Mrs. H. Jennie Warren, formerly of California, has been giving general satisfaction at the meeting as a trance medium.

Miss Jennie Rhind, the typical medium, goes to the Sunapee Campmeeting, from there to Boston. Address her, in care of Mrs. Bowker, 312 Dudley St., Boston, Mass.

Mary Eddy Hinton will go to the Sunapee Campmeeting, from there to Chittenden, Vt., thence to Plainville, Conn. She is meeting with success in her seances.

Mrs. L. C. Pasco, Hartford, Conn., has a beautiful cottage overlooking the auditorium; it was planned entirely under spirit direction. A person cannot fail to feel at home in the genial presence of its proprietress.

Mrs. Sue B. Fales (West Ingle) has been overflowed with business while at the meeting this summer. She is the most remarkable clairvoyant I ever met. She will soon resume her writings for the *Voice of Angels*.

Mrs. Isadore E. Basse, of Troy, N. Y., has been stopping at Excelsior Cottage and has made many warm friends in the camp by her genial manners. She is a private medium, but bids fair to become one of the brightest lights in the field of mediumship at no distant day.

Mrs. Nellie Nelson, "the strong and substantial" medium, has delighted many with her spirit control, "Maggie." She has named her cottage "Maggie's Home," in honor of that faithful guide. The spirit friends are able to give wonderful tests by way of full names through this channel.

Charles Watkins, the famous indepen dent slate writer, has been a great blessing to this meeting. His slate writing tests are absolute, convincing sceptics against their will. His time has been fully occupied, and all have expressed themselves as perfectly satisfied. Long may such instruments live to bless humanity.

Arthur Hodges has been very successful in his test circles in giving trance communications, and the grove resounded with words of praise uttered in his behalf. None can fail to respect Mr. Chas. Faulkner for his gentlemanly manner of conducting Mr. Hodges' seances. Mr. H. has returned to his home, No. 53 Dover St., Boston, Mass.

Mrs. J. J. Clark, of Plainville, Conn., is stopping at Excelsior Cottage, and has been very successful in giving tests to strangers. She is a public speaker, a subscriber of MIND AND MATTER, and would like to make engagements with societies in the West. She gives very fine tests from the rostrum, while lecturing. Address her at Plainville, Connecticut.

Mr. F. E. Stedman, the gentlemanly caterer, fed over four thousand people last Sunday. This comes within one thousand of the number that were fed on the shores in olden times. How many basketsful of fragments were taken up we were not informed, but I am certain that it took more than five small loaves and a few fishes to feed that hungry crowd.

Dr. W. A. Towne and family, of Springfield, Mass., are located at Chestnut Square, and they are enjoying themselves hugely. The Doctor is a portly gentleman and is filled with that vital power that will heal the most stubborn diseases. I spent a very pleasant hour with him at his cottage and found him a very sociable gentleman. He has a large practice and is very successful in healing the sick.

A resolution, presented by Dr. J. M. Peebles, was passed at the meeting, last Sunday morning, denouncing the medical law of New York State

that prohibits the clairvoyant and magnetic healing practice in that State. Bro. Peebles called upon all in the audience who were in favor of the resolution to keep their seats. It is needless to say that it was a unanimous vote and passed, in the midst of loud applause.

Henry Allen ("the Allen boy") has been giving some of his extraordinary materializing seances at his cottage with marked success. He will go to the Sunapee Lake Campmeeting in New Hampshire, where he will give seances. After its close he will go to the Convention at Stowe, Vt., from thence will return to his home in Amherst.

Horatio Eddy is one of the finest physical mediums the writer ever met. The manifestations that occur in his presence are absolute and unquestionable. Any person who doubts the manifestations of spirits in the light would do well to visit his seances. His clairvoyant powers are also very perfect, and many tests of a striking character are given during his seances.

Keeler and Rothermel, the well-known physical mediums, have held their seances in the hall and done well. Mr. Keeler is a quiet gentleman and will soon recommence the publication of the *Celestial City*, Brooklyn, N. Y., which suspended a short time since for the Summer. He requests his subscribers to have a little patience with him. The paper will appear in an enlarged form.

At a physical seance held by Messrs. Keeler and Rothermel, Sunday afternoon, August 22d, Mrs. C. Hastings, of Sullivan, N. H., fully recognized by certain peculiarities the spirit hand of her husband, which gave a communication, in a fac simile of his own handwriting. Sceptics sought to dissuade this lady, but it was of no avail, for she remarked, "I know that hand and I know it is my husband's hand."

W. L. Jack, M. D., of Haverhill, Mass., at the close of the meeting, goes to Northampton, Mass. He will be happy to receive subscriptions for MIND AND MATTER. From Northampton he returns to his home in Haverhill. He says he has given seventy-eight private sittings to sceptics, besides regular patrons since he has been upon the ground. He has also been very successful in diagnosing diseases.

W. J. Colville's address on Thursday morning was a grand affair. The spirit guides took occasion to denounce all who seek to discredit the mediums for physical phenomena in the most positive language, saying to them, "Take away the physical demonstrations and away goes the whole structure of Modern Spiritualism." He was greeted with long and continued applause by the large audience there assembled.

Horatio and William Eddy are holding crowded seances two and three times a day. The manifestations in the presence of these mediums were never stronger than now. The writer has spent many happy hours with them in their cottage, and by the most careful observation failed to find anything in these two gentlemen but the strictest honesty. They are now being properly appreciated by Spiritualists and have the most harmonious seances the writer ever attended. Horatio goes to Chittenden, Vt., and will hold seances in New York City this winter. William goes to the Sunapee Campmeeting, where he will hold seances.

E. V. Wilson, materialized, came out of the cabinet, shook hands with the writer and gave tests to the audience, last Thursday night, from the cabinet of the "Eddy boys." Every feature was perfect, and any person who had ever seen Mr. Wilson could not fail to recognize him. He has controlled several mediums on the ground this year, among them was Mrs. Stiles, of Worcester, Mass. Upon that lady's questioning the materialized form—if he had really controlled her—he answered, "Yes, my child," and told her that she would be called to fill the place he had once filled, as a platform test medium. So the good work goes on.

Mrs. Carrie E. S. Twing, since the campmeeting opened, has given over one hundred and fifty private sittings, and those who have been so lucky as to have the chance to sit with her have always expressed the greatest satisfaction. She will remain during the meeting, and at its close will give a few select seances and sittings at the residence of H. A. Budington, No. 98 Sherman street, Springfield, Mass. She contemplates visiting New York and Philadelphia this winter. Any person who may desire a sitting for themselves or friends with this most remarkable mechanical writer will do well to address Mr. Budington, her faithful agent, at once, as her services are in great demand.

Campers who have been to this immense campmeeting for years, stated that there has never been a time when mediums were more successful than this year. One thing is certain, mediums are more independent than ever before and now dare to assert their rights. Many of them state that it is on the account of the vigorous action of MIND AND MATTER for the last year and a half, in denouncing the pretended expositors of mediums, and placing them in their true light before the world. Mediums! hold on, a little while longer, combine your powers, work to the one great end and ere long Bundyism will be a thing of the past. Show your love for the cause by inducing your friends to subscribe for MIND AND MATTER.

Dr. Juliet H. Severance has won the love and respect of all the physical mediums upon the ground, by her grand addresses in favor of materialization at the conference meetings. Her remarks were received with the loudest applause as she related her experience of late with Mrs. Bliss, where she saw two spirits at one time while the medium was in full sight. The management of the campmeeting have in every possible way sought to keep Mrs. Severance from their rostrum, but the people have demanded that her lectures should be given to them, and have crowded the conference meeting to hear them. She is a radical and able speaker and a lady in every respect, and has won the favor, respect and esteem of all who have met with her. She goes to New York State for a few weeks to visit a sister, after that she would be pleased to receive calls to lecture. Address her at Milwaukee, Wis.

The question of "Mediums' Rights" has been fully answered by the persistent course of Miss Jennie Rhind, of Boston, Mass., in refusing to give up to the association the right to govern, or rather to preside over, the conference meetings held in a tent that she paid for with her own money. The "directors" threatened to take the tent down, but fearing legal consequences they desisted from such a disgraceful proceeding. The idea that a peaceable and orderly meeting of mediums should be broken up by the directors simply because a Bundyite called one of the speakers a liar is absurd. The directors should have seen that law and order was preserved in the meetings and that the dis-

turber was ejected from the ground or placed under arrest for his conduct. I am informed since writing the above that the tent was taken down by order of the president.

Bundyism received a death blow at the conference meeting last Monday evening. The followers of that deceiver were turned out en masse to discuss the question of "Materialization." The side favorable to materialization was represented by T. C. Buddington, Juliet H. Severance, M. D., J. Wm. Fletcher, Mrs. L. C. Pasco, Miss Jennie Rhind, Mrs. O. S. Bancroft, and the writer, who presented such positive evidence of its truth, that one of their opponents lost his temper, and called out in the midst of an address, "You are a liar." This was enough to show the material that the Bundyites are made up of. The person who thus publicly insulted the speaker, is a noted turbulent fellow, and a general disturber of public meetings who calls himself "Dr." Moore, of Boston, Mass. The authorities of the camp-meeting were greatly at fault in not discharging their duty in ejecting him not only from the meeting but from the grounds.

On Saturday afternoon at 2 o'clock, during a thunder shower, Dr. E. L. Patch, a magnetic healer, of Greenfield, Mass., was magnetizing paper in his tent. A flash of lightning and a sharp peal of thunder came simultaneously. The Doctor was thrown down upon the lounge that was in the tent in an unconscious condition. A lady was present who saw the bolt as it went through the tent, but was not affected by it. She commenced rubbing the Doctor and tried to restore him from his apparent dying condition. While doing so some intelligence controlled the Doctor, saying, "Send for Dr. Newton," pointing in a certain direction. The lady went in the direction pointed out by the Doctor and found a gentleman who said that he was Dr. Newton, and he (Dr. N.) immediately went to see the patient and proceeded to give him a treatment. The intelligence controlling Dr. Patch objected to his manner of treatment, and called for pencil and paper and proceeded to give full written instructions to Dr. N. how to restore him to consciousness. The instructions were followed to the letter and in about one hour and a half he was completely restored to his normal condition. During that hour and a half he was under a strong spasmodic influence. Drs. Patch and Newton are remarkable mediums and very successful healers. The above facts are vouched for by the following persons who have volunteered the use of their names: Mrs. R. C. Brigham, Mr. and Mrs. A. U. Roland, Dr. Luther P. Newton and Mr. and Mrs. E. B. Leavenworth.

Who Are The Befeoded?

Editor Mind and Matter:

From the *Albany Daily Press* of July 17th, I clip the following local:

"NEW BERLIN.—The Eddy brothers, Spiritualists, are fooling crowds here with their seances. They pretend to materialize various persons of ancient and modern times, including friends of the duped spectators. A number of people believe in their performances."

I am one of the believers, and it being my good fortune at the time, to be an inmate of the house where the seances were held, I claim to know more about the matter than those who were not there. It was not the Eddy brothers, but William Eddy who held the seances. He held seven on consecutive evenings from July 9th, and in all one hundred and seventy-three forms were shown. Of these several were controlling spirits, and were sometimes repeated on different evenings, as were some other spirits who were presented. The different spirits which manifested must have exceeded a hundred. Think of that! "Crowds here," there were crowds on the other side far more eager than on this!

The forms were almost universally recognized; they were of great diversity of size and shape, and presented many marked personal characteristics. They were too real, too human, to please the critics. They seemed to expect something unreal, inhuman.

"Spirits!" say they, "we thought would look like spirits."

"Wings?"

"No; but something shadowy, angel faces."

"Some show 'angel faces,' some show as they were here, and some are as they were here."

"Do not like that—death should change them."

"It is the law; our tastes have not been consulted."

"And you believe in bad spirits?"

"Certainly; we send over enough to prevent a scarcity."

"And you think they influence people?"

"It is self-evident that they do."

"Then we will have nothing to do with Spiritualism."

"That will not help the matter. It is of no use for an ostrich to put his head in a bush and think there is no danger. Ignorance is neither bliss nor safety. Evil influences do not ask for creeds but for chances—weak points, control of surroundings, of appetite, of passion, of will power."

"There should be laws to prevent this?"

"There are; but of what use are laws unless their application is known? Knowledge is power. O, that there were more understanding of these things for the good of the whole world."

"How happen these Spiritualists to have all the knowledge and power?"

"By seeking it, as in any science, but they have not all, only a few pebbles from the shores of truth."

"We do not believe the doctrine anyway."

"That does not affect its reality."

"They say that one of your spirits came out and danced. Is that so?"

"Surely it is; why not? There is more cause for joy than sorrow."

"Smoke! one of the spirits smelt of tobacco smoke!"

"Quite likely! what would you expect? There was smoking in the house, plenty of smokers in the circle, the 'spirit' smoked immoderately when here, and Grandma Eaton (a controlling spirit) says she smokes a great deal there, which is orthodox—very."

"We would rather our dead friends would not come in such a way, with so much talk about it. We would not go to see them if they did."

"Well, that may be the measure of love; but there are those who have laid the bodies of their dead away, who would run a worse gauntlet than talk, and go to a hovel, or a brothel, if need be to meet them once again, and come out scathless through the great law of love, which overcometh all evil."

It is not strange that persons unacquainted with

the phenomena, and with the laws of mind and matter, and having their preconceived prejudices and conceptions, should feel doubtful of the genuineness of manifestations with which they are so unfamiliar.

And perhaps it is not to be wondered at, that those outside who listened to the extravagant and wonder-working seances about this strange, and to this locality comparatively new ism, should turn away or join in the din.

But to those who were there, by night and by day, who could know for a surety that there were no accomplices, no machinery behind the scenes; who could see the honest scientific product—be it much or little—their own souls bearing witness that these things were indeed so, it was the very gate of heaven. To me these were confirmations and revelations "too pure for the touch of a word." What if the rabble riot! and the unbeliever scoff! It is sad only for them. What if society shut its unenvied door in the face, and friends turn sorrowfully away! The sorrow is theirs, that they are turning away from their soul's best life, and from the faces and yearning love of their dear ones!

They do not so understand it. To them it is a farce and a mockery. One said to me, "Be honest, tell me—for you were there and must know—could not they have had puppets or figures? Don't laugh at me, for I want to know." "I want to know, too, the truth always. I do know there were no puppets nor preparations for the manifestations, excepting to hang up the curtain. We were entirely free to examine everything."

"Masks!—they say they had masks?"

"Did any body see them? I did not. You went up to your friend—did he have a mask on?"

"No; I felt his face with my hand. It looked like him. It was his shape and size. The eyes were natural at first, then seemed to sink away."

"That was proof if you understood it. He began to dematerialize—could stay no longer. Some times they are not formed as fully and perfectly at the first trial, and so are not as easily recognized. You heard a controlling spirit remind us that when Jesus was arisen and first materialized his disciples did not know him. You had as much proof as doubting Thomas."

"Then you think it really was spirits?"

"I have no reason not to think so."

Another said: "If these are our spirit friends, why do they come in this way?"

"What way?"

"Excuse me; but through these despised Spiritualists?"

"An old, old question. 'Can any good thing come out of Nazareth?'"

"I mean, why do they not come to other people, to myself, for instance?"

"They do—to every body—just as near as every body will let them. It is not their fault that we do not commune with them."

"All are not mediums?"

"Not consciously; all are not singers. Perhaps mediumship is as inherent as singing, and with like application to the culture of each, like progress might follow. With progress comes appreciation of higher excellence in a science. Listening to a Jenny Lind, would be, to the one, like enjoying the benefits of William Eddy's mediumship to the other."

"Some folks say, if William Eddy wishes to convert people, he must explain more and submit to test conditions."

"It is not a proselyting performance. He does explain when asked to do so. Understanding cannot be thrust upon people. They must be receptive—ask and they shall receive—seek and they shall find—knock and it shall be opened unto them. He has been tested and tortured enough in the past. His time is more than full ministering to the eager, waiting ones, on this side and on that, who appreciate and comprehend something of his powers and of the work he is doing."

"I like the looks of William Eddy," said my fair friend, "he is not a handsome man, with his irregular features and thick-set organism, but when he speaks or smiles his face lights up beautifully."

"To me his manner says, 'I am about my father's business.' He seems not disturbed by the tumult he creates."

"I have been at it twenty years," he said, "and I do not expect to stop now."

"Do you never take a vacation?"

"Sometimes a night, when I am travelling."

And with his patient, benignant face, he looked as if he meant to keep on forever.

Another interested one said: "Tell about the dark seances, I heard you had a regular Indian pow wow every night."

"The first two or three nights, after the people were in bed and the lights out, there was instrumental playing in the seance room, nothing more. Then, one evening after the house was still, I came down quietly and waited. I soon heard George Fox (controlling spirit) in the seance room, talking and tuning a violin. Then I heard Grandma Eaton—as we all call her—speaking to him and running her fingers over the organ keys. 'Grandma, can I come in?' I asked. 'Yes,' I glided in and found a seat in the darkness. I felt myself in the presence of those who had shuffled off this mortal coil. I had a confident, cared-for feeling—a happy, consciousness of the blessed opportunity. Grandma Eaton came near and conversed, like any person, on the trials of my past, hopes of the future, and spoke of my beautiful mother, whom I had seen in the seance that evening. Her hands patted my head, instruments played around me and rested on my lap, and George Fox said I was holding a 'dark seance.' They helped me gleefully to call the others, who came in joyously one after another from different ways. William Eddy was breathing deeply in a trance in his bed in an adjoining room; his young relative and bed-fellow, Frank Wade, was asking, in a frightened voice, for a big Indian to go out of the bed-room; the organ and banjo were playing; the violin playing and sailing in the top of the room; the Indians whooped, and the Pow wow was well begun. Such a spirit of play and mirth-provoking influence as filled the place! I could have shouted in glee! The joke and laugh went round; there was singing and improvising by the controlling spirits, all in merry good humor. 'We come to cheer you up,' said Grandma Eaton; 'you earth folks are too sad and sedate.'"

And is it not so? Are not the faces of this generation growing set and dejected, like "the toilers of the soil" or the builders of the pyramids? "Let the good angels come in."

MARY W. MOORE.

New Berlin, N. Y., Aug. 6, 1880.

But what are we to think of the following statement at all the phenomenal facts which have been the foundation of Spiritualism in the past? Mr. Harrison says: "There is a strong feeling abroad that new manifestations are much wanted and that mediums that can obtain phenomena in broad daylight should be strongly supported." Could any enemy of mediums for the production of spiritual phenomena have taken a meaner or more malignant method of injuring them than this recommendation that unless the phenomena can be given through them in broad daylight they should not be supported? We know it could not be done, and we believe that Mr. Harrison knows it could not and hence took that course. We are forced to conclude that Mr. Harrison, who claims to be conversant with the results of spirit effort, knows what he is doing; and that he must intend that what he suggests shall suppress all spirit manifestations that can possibly take place that will be accessible to the public. Where are the mediums that can enable the spirit forces to produce in broad daylight phenomena in the least comparable to those which occur under the negative terrestrial conditions of nocturnal rest? To insist that the advantages which night affords for intercourse with spirits shall not be made available for that purpose is to oppose that intercourse in the only way that opposition can be successful. This is what the *Spiritualist* and the *R. P. Journal* are engaged in, and it is the most deadly and destructive opposition that Spiritualism has ever had to encounter. Steadily the spirit world is making headway against that opposition, and those engaged in it will be forced to succumb. When that time arrives, which is now not far in the distance, Spiritualism will make short work of the outside opposition against it. As long as cabinets and dark circles are necessary or needed by the spirit workers they will be used and all sensible friends of Spiritualism will encourage them. None but enemies will oppose them, no matter what they profess or call themselves. Let the lines be drawn sharply between the friends and enemies of truth, and let the latter ever find themselves outside the spiritual lines.

BUNDYISM AT LAKE PLEASANT CAMP-MEETING.

In his recent expedition to the East, Col. John C. Bundy, found himself at the Lake Pleasant Campmeeting, of which organization Dr. Beals is President. Having been permitted to ventilate his peculiar methods of propagating Bundyism, that association was so delighted with the "reform movement" of which the *R.-P. Journal* is the "organ"—declared so to be by Col. Bundy—that they tendered to him a formal public reception; at which certain persons sought how low they could go down in the dust to do this traitor to Spiritualism honor. And now let us see what it was that so delighted the Lake Pleasant Camp-meeting Association; and what kind of friends of Spiritualism they are. Among other things Col. Bundy said to them:

"We need not be over anxious about adding to the number of avowed Spiritualists. However gratifying large numbers, great audiences and popular approval may be to our pride; such signs of success are not in themselves evidences of genuine spiritual growth. We as Spiritualists need to cultivate a desire for and knowledge of the higher aspects of Spiritualism, rather than to continue our wandering through the wilderness of rudimentary facts. A higher spiritual culture, a more profound and comprehensive knowledge of philosophy and ethics should be our aim."

What is all that but a deliberate attempt to make it appear that Spiritualism is precisely what its slandering enemies have sought to make it appear a perverted craving for rudimentary facts, that "was" irrational and injurious to those who indulged therein. Spiritualists need and can have no higher desire than to attain to a knowledge of truth, and to satisfy that desire, they must seek to determine the facts that can alone give such knowledge. Col. Bundy calls such a search, as "wandering through the wilderness of rudimentary facts," and insists that Spiritualists should aim at a "higher culture" than can be derived from rudimentary facts. He prates of a more profound and comprehensive knowledge of philosophy and ethics in Spiritualism than its rudimentary facts impart. We would like Col. Bundy to inform us in what department of human knowledge do the consistent and sensible friends of learning condemn and discard the rudimentary facts, without which there can be no knowledge of any kind. We venture to assert that he dare not attempt to do so, for he well knows he could not.

But to show that there is not a particle of honesty in that attempt to detract from the importance of what he contemptuously calls "rudimentary facts," in the same sentence he says:

"Spiritualism being the synthesis of well attested phenomena, is just what every one chooses to make it; either a barren jumble of curiosities, or the very life-spring of an earnest, pure and undeffiled religion."

Here we have Col. Bundy admitting that Spiritualism is the synthesis of well attested phenomena. And what, pray, are those well attested phenomena, other than the continued "wilderness of rudimentary facts" which Col. Bundy seeks to suppress? Are those facts a "wilderness?" No friend of Spiritualism so esteems them. He who does so with wordy pretensions to learning and purity is a hypocrite that is entitled to no respect from its true and intelligent friends. But why continue to lay bare the insincerity, dishonesty and enmity of the hypocrite who resorts to such methods to cover up his treachery to truth? Has not Col. Bundy told us that he is not seeking to add to the number of avowed Spiritualists. No, not he. The fewer avowed Spiritualists there are, the better Col. Bundy and those whose representative he is as editor of their "organ," will be suited. Col. Bundy would have Spiritualism to reach that condition in which the fewest persons would dare to avow themselves its friends—so much does this arch traitor desire to see it prevail. In the face of such avowals as that from the public stand before those who are avowed Spiritualists, what reason is there for any one to claim that Col. Bundy or those he represents are friends of Spiritualism. It is and should ever be the desire and aim of every friend of Spiritualism to add by all proper means to the number of those who are avowed Spiritualists. In that way—and in that way only can Spiritualists make head against the opposition, secret and open, that is made to it. The man or class of men that oppose the increase of the numbers of avowed Spiritualists can be nothing but enemies to Spiritualism, "and don't you forget it."

Is there one particle of truth in this slander of Spiritualists? Col. B. says:

"Spiritualists there are, who once accepted the dogmas of the church, but now rejecting the once orthodox God and the vicarious atonement take to their hearts a thousand gods in the shape of, to them infallible, spirit guides, and instead of making one man a scapegoat for their short comings they throw the responsibility upon the spirit-world, assuming that man is a mere automaton. This is only another form of the old superstition."

Is that true? Has it ever been true of any Spiritualist? If so, when, where and in what manner was it ever manifested? It is not true. It is wickedly and maliciously false, and intended to give the bigoted enemies of Spiritualism a reason for denouncing Spiritualism as an irrational superstition, even worse than the Christian superstition of a vicarious atonement for sin. We wonder that he was not then and there called on for one fact that would warrant his vile attempt to degrade Spiritualism by thus slandering persons who had discarded past superstitions for truth.

On one point Col. Bundy came nearer to telling his Lake Pleasant admirers the truth than he in-

tended. In his efforts to depreciate Spiritualism, he said:

"Conviction of the truth of spirit phenomena does not necessarily make a man better; indeed, it often makes him for the time being worse."

This is about as near the truth as Col. B. is ever likely to get. He knows the phenomena of Spiritualism are true, but instead of that knowledge making him a better man it seems only to have afforded him a field in which he could display his capacity for iniquity, falsehood and hypocrisy. Spiritualism has undoubtedly made Col. Bundy a worse man than he would have been, for it offered to his penchant for notoriety a chance for development which it could hardly have found elsewhere. That he has made the best use of his opportunities to display the dark side of his nature few who have watched his course, as we have, will deny. The only question now is to determine how many fools can be found among the professed Spiritualists to become his devotees. To show that if Col. Bundy is so indifferent about adding to the number of avowed Spiritualists, he is not so indifferent about adding to the number of avowed Bundyites, hear what he says:

"Man moves through life upon the line of the least resistance, and I am gratified that the line of least resistance to the majority of Spiritualists is carrying them up to a higher plane of thought and action. I see this unmistakably evidenced by the general sentiment of the several campmeetings which I have attended within the past few weeks. I am encouraged and strengthened by my intercourse with you here at Lake Pleasant. I note with satisfaction the growing sentiment which demands that our phenomena must rest on a strictly scientific basis; that a phenomenon explainable in two ways is worthless as evidence of spirit intercourse. I came among you knowing personally but few. I have met here the same cordial, hearty greeting from the officers of your association and the people that I have received at Neshaminy and Onset. I have absorbed new life and strengthened my convictions of the wisdom of the critical and analytical methods of investigation. I shall leave the green hills of Massachusetts, and the hospitable, sympathetic souls assembled here, with a higher courage and firmer determination to do the work which may be given me. Truth, the whole truth, and nothing but the truth, will continue to be my motto in the future as the past."

If there is anything in that self-gratulation having any relation to Spiritualism, we would like to be informed where it comes in. A more insulting insinuation as to the motives which prompt those who are so carried away by moral cowardice as to give up Spiritualism, as taught and exemplified by the spirit world, for Bundyism, it would be difficult to clothe in language. They are told by their new idol that they have knelt at his feet, because his kind of bastard "reform" calls forth less resistance from the enemies of Spiritualism. That is very true, for Col. Bundy is doing the work of that enemy, and he intimates that you join in and help him, because you meet with less resistance, by your delacement, than by living faithful to your convictions of truth and right. That this man should have offered you this indignity is natural, for he knew you would not retain sense of honor enough to resent it. That Col. Bundy should be encouraged and strengthened in his scheme to Bundyize Spiritualists is quite natural, and it will be no fault of yours if he is not eminently successful. What Colonel Bundy needs is the tangible evidence of your sympathy. If you are sincere in your professions of approval of Col. Bundy's course, cleave to the *Journal* with all your resources, for we tell you that he will need all the help you can give him ere he supplants Spiritualism by Bundyism. That is what he openly tells you he is striving to do; for has he not told you not to be anxious to add to the number of avowed Spiritualists? and has he not almost turned himself inside out in his gratulatory approval of the alacrity with which you added to the number of avowed Bundyites?

As we do not desire to withhold the names of those who stooped the lowest at the behest of the great editorial head of Bundyism, we will notice those who took public part in this most unbecoming spiritual campmeeting reception.

The first was the President, Dr. Beals. It is true his avowal of Bundyism was brief, but it was without stint. He said:

"We have met here to tender to Col. Bundy a reception. As editor of the *Religio-Philosophical Journal*, he has nobly battled for the cause of Spiritualism, and as President of this Association, I welcome him to Lake Pleasant."

To all of which we say, it will require but little more of that kind of battling for Spiritualism to leave nothing of it. The fact becomes more and more evident that prominent Spiritualists are dropping Spiritualism; and in order to win the favor of as vile an impostor as ever took the name of Spiritualism upon his lips, are lending themselves to the work of arresting the spiritual movement in the wonderful career of progress it was making, up to the time when, by a murderous conspiracy, it was made possible for a traitorous assassin to strike it to the heart. Every man or woman who approves the editorial course of Col. Bundy, so far as they give public or private expression to that approval, are aiding him to carry out his damnable treachery, and will be morally responsible for the infamy which he contemplates.

Capt. H. H. Brown, among other things, said to Col. B.:

"As a lecturer, I wish to thank you for clearing the platforms of our faith from the exorcises that have polluted it. This was a work we could not do. We thank you for urging upon all Spiritualists to use common sense, to break away from

that demon, Authority! I thank you as a medium, who for ten years has been in the public field, for your earnest friendship and defence of true mediumship; and I also thank you for your efforts to purge our ranks of imposture and fraud. The time will come when mediumship will be recognized as a profession by the friends of Spiritualism and the general public; and character, as exemplified by pure lives and right living, will be demanded of all mediums; and above all, that they give honest phenomena. When Spiritualists will arise in their might, and say, as with one voice, 'We will not condone fraud no more than the world will condone wrong doing,' we shall see a new life."

In no disrespectful sense we ask Capt. Brown if he understood what he was himself saying? We doubt it. Capt. Brown assures us that he has been for ten years a public medium. We are led to ask, in view of that kind of talk, a medium for whom? Surely not for influences that are friendly to Spiritualism. That is not the way such spirits act and speak. What "exorcises" that have polluted the platform" has Col. Bundy cleared from it? We defy Capt. Brown, his spirit guide, or Col. Bundy, to name such an exorcise. It is a Bundyite insinuation, that any exorcise has ever polluted the spiritual platform. It is a mean and groundless slander that Spiritualists have ever allowed anything of an immoral or degrading character to find a place upon their platforms. The insinuation is false. It is equally false that Spiritualists have ever needed urging by Col. Bundy or anybody else to use common sense. That is just what they have always done, and any one who is not in the habit of using common sense is not a Spiritualist. Equally false is it that Spiritualists have been ruled by the demon Authority. It is equally false that Col. Bundy has ever manifested an earnest friendship for true mediumship. What ever he or any one else may say to the contrary, his whole course shows the very opposite to be the fact. Col. Bundy under the false and lying pretense of "purging our ranks of imposture and fraud," has been guilty of every outrage, in his efforts to discredit many of the truest, best, and most faithful mediums any where to be found. God help the guilty villain when he has to render an account therefor to his now scared and callous conscience, as he awakes in spirit-life. We would rather be in the place of the vilest criminal that ever lived, for his sin is committed with light and knowledge, the sin of conspiring to murder truth! But what does Capt. Brown mean when he talks about mediumship becoming a profession. The thought is absurd. Mediums have no active agency in what occurs through them by spirit power or influence, and therefore can never honestly profess to be able to do anything. Mediumship is a natural attribute which may be developed to a greater or less extent, but only so far as spirits can find them suited to their purposes. It is not dependent upon or governed by the mental, moral or social conditions of the individual, and any idea that this natural law will ever change is absurd. The individual who would demand that no person shall become a medium unless their character is exemplified by pure lives and right living, would be simply a fool. But the king of all fools would be the individual who would demand that mediums should give honest phenomena. Mediums can give no phenomena honest or dishonest. They have no control of what occurs through them through spirit power, and what occurs through their own will is not phenomena in the only sense in which that term is understood. As if he desired to outdo Col. Bundy in slandering Spiritualists, Capt. Brown insinuates that Spiritualists have been addicted to condoning fraud in Spiritualism, it is a most false and groundless insinuation. As Capt. Brown is a medium, charity demands that we shall regard him as under the control of inimical spirits, and was not accountable for his utterances. Otherwise Capt. Brown is a most worthy devotee of Bundyism.

S. B. Nichols in reporting the part he took in this disgraceful spiritual camp meeting proceeding says:

"The President called upon S. B. Nichols, who made a few brief remarks, urging upon us to sustain not only the *Religio-Philosophical Journal*, but the *Banner of Light* and *Olive Branch*, and all other journals that do not pervert and misrepresent Spiritualism."

We cannot sufficiently thank Mr. Nichols for leaving MIND AND MATTER out of the list of spiritual journals, according to his standard for such publications. We do not train with that crowd. We are in dead earnest in our advocacy of Spiritualism, and there need be no better evidence of that fact than that we have the bitter enmity of the Bundyite crew. Mrs. M. H. Fletcher, one of the slanderers of Mrs. J. R. Pickering, belongs to the Bundyites, and spoke her little speech to encourage him in his slanders of honest mediums.

David Jones, editor of the *Olive Branch*, has left Spiritualism to soil himself with Bundyism. It is a pity, but it cannot be helped. Miss Jennie Hagan's guides, surrendered to the Bundy influences and delivered their encomiums upon his abominable treachery, but she is not to blame. Mrs. Hester M. Poole took Bundyism in the natural way and it sits well upon her. Cephas was prudent and fought shy. He well knew that as the representative of the *Banner of Light* he could not approve of Bundyism without insulting Mr. Colby and he evaded the endorsement of Bundyism.

In replying to these complimentary words of approval Col. Bundy said:

"My friends, did I for a moment suppose this splendid ovation, these heart-felt words of commendation and cheer, were for me alone, my feel-

ings would over power me, and in vain seek expression in language. But I feel that this spontaneous display of approval and appreciation is intended not alone for me, but as well for the noble corps of contributors and associates who have aided me in making the *R.-P. Journal* a mighty power in elevating, purifying and ennobling the spiritual movement."

What has the *Journal* done to elevate, purify or ennoble Spiritualism? It has made it its especial business to degrade Spiritualism by every falsehood it could apply to effect that object. If Spiritualism is and has been what Col. Bundy and his corps of contributors have labored to make it appear a greater abomination never found a place on earth. This barefaced editorial fraud has the audacity to call himself a Spiritualist and to falsely pretend he has sought to purify it. The pretense is an insult to truth. Spiritualism, as we have before said, is the embodiment of truth, and cannot be purified nor defiled. It is not dependent on Col. Bundy for its purity and elevation; nor can he by any thing he can do or say defile it. His efforts to do so have been in vain, and he will be wise if he now desists.

Bundyism can never take the place of Spiritualism, for could it do so the eternal laws of natural propriety would be at an end.

A Remarkable Cure.

POTSDAM, N. Y., August 23, 1880.

MY DEAR GENERAL.—I do not write for the sake of showing to the world that I can write and thereby gain applause or flattery. My only object in contributing to your columns is to let others know that there is a natural remedy in Spiritualism for all the mental and physical disorders that man and woman are heirs to.

The willing and faithful patients, only can receive the benefits to be derived from spirit magnetism. I doubt that an unwilling, unseeking subject can possibly obtain healing from spirit sources. The earnest, honest seeker for truth, is not turned empty away. But those who shut and bar the doors of the kingdom, and will not allow those who desire to enter to go in; neither will they go in themselves. Such people, in my opinion, cannot receive help from spirit healers.

About six months ago I applied to James A. Bliss for some of the magnetized paper advertised by him or through him, being at that time so deaf I could not hear but poorly. Soon after applying the paper, the ulceration commenced in both ears, and copious discharges were continuous up to about two weeks ago, when the ulcers healed, and my hearing is good now, the best for six years.

I find that the ulcerations and discharges relieved the pressure upon the inside of the ear drum, caused by catarrhal deposits, to which I have been subject all my life. These deposits prevented free vibrations of the drums, consequently deafness. By producing ulcerations and discharges it naturally left the drum free to act. Now what was there in that paper that produced the ulcerations? Nothing. These papers are mere letters of introduction. Our mutual friend Bliss kindly introduced me to a physician, who operated upon my diseased ears, by my consent and solicitation.

This physician, understanding my case, and the why, and how, of it, went to work and the result is I hear well now for which I thank Dr. Blackfoot and Red Cloud more heartily than I can express here.

These letters of introduction did not cost so much as M. D. services—plasters and pills—used to when I was a boy. And, by the way, I never received permanent help of my deafness until I applied for help through Spiritualism. In 1854 I was very deaf and had been for about a year. I applied to N. C. Fellows, of Orleans Co., N. Y., and in fifteen minutes I could hear as well as ever I could, and the cure remained permanent for over twenty years. In that case I had letters of introduction to the spiritual doctor and I applied in person, and the result is as stated, as many of my neighbors and friends know. That treatment did not cost me but a few shillings, in fact I had to urge what I did pay upon my doctor before he would receive it. Dr. Fellows is now deceased, as the world terms it, but he and those who helped me recently, through the kindness of James A. Bliss, are my frequent guests—and I know it. They say that my case requires their close attention. One of them said to me lately, "We don't want you to get on your ear again." This is said to me by something like a whisper or low voiced utterance. It is impossible for me to explain just how these friendly doctors speak to me.

It is the grand privilege of diseased humanity to throw off the accursed shackles with which we have so long been bound, and receive natural medicines from doctors' hands who are not dependent upon diplomas and certificates from educated fools.

I hope I shall not get on my ear again.

S. C. CRANE.

Go to The Summerland.

Martha Mendenhall, mother of the writer, was born into earth-life the 12th of June, A. D. 1801; exchanged the mortal for the immortal temple, on the 5th of August, M. S. 33, leaving behind a life-record of nearly eighty years. She was highly mediumistic, and possessed a fine sense of the after-life. On the day previous to taking down with her last illness, she remarked to the writer; that Hiram (spirit companion) was present; that he had informed her the angels were coming for her soon, and that she was ready to go. Ten days hence her earth-form was given to the keeping of the grave; and her spirit was an angel in the brighter clime. In her departure there passed from earth one among the most charitable mothers that Nature ever made.

Farewell, mother, for a little while,
Go view thy home in the brighter sphere;
Thou wilt return with an angel's smile,
To mingle thy love with thy children here.

Ever welcome, mother, to our humble abode,
Yes, in that bright form that angels wear;
For thy tender bosom hath e'er o'erflowed,
With charity for all, with kindness and care.

Farewell, mother dear, the hand that now moves,
These words of our affection to print;
Shall again clasp thine 'mid joys and loves,
And then recognized, mother, an angel, a saint.

J. H. MENDESHALL,

Unionport, Ind.

Spiritualism or the Devil—Which?

WHEELING, Delaware Co., Ind., Aug. 23, 1880.

To the Editor of Mind and Matter:

A few days ago I wrote a letter to an old friend and, after the usual greeting of friendship, I took the liberty to write a little in relation to Spiritualism. He being a physician, and also a preacher, I had heard that he had become a Spiritualist and a clairvoyant, and gave the name of my informant. Well, I received a letter from him in answer, which I will give, keeping back their names. It runs thus:

"ROYFORD, Aug. 10, 1880.

"My DEAR FRIEND, M. N. DUNLAP:—I received your welcome letter on 9th inst., am sorry to hear of your sad misfortune and trouble. We are all well, for which I am thankful. Your informant has overestimated my ability as I think. It is true I had good success in treating his family, but my strength and trust was in God, and not in Modern Spiritualism. You say you can prove Spiritualism by the Bible. I admit you are correct in that, but while the Bible tells you that many spirits have gone into the world, it also gives you a rule to try those spirits. Every spirit that confesses that Jesus Christ came in the flesh is of God; and every spirit that confesseth not that he came in the flesh is not of God and is a spirit of the evil one. I am not a clairvoyant, as you heard. I am convinced there has been much harm done to families and individuals and communities through the corrupt influence of Modern Spiritualism. Have all the evils of Spiritualism, in society, no powerful cause acting in the background? Would it not seem that there must be an agency, an active, intelligent and a malignant agency somewhere? Have you visited the circle and received a message purporting to come from a mother or child; from father, husband or wife? Be not deceived. May it not be something besides? A message from the dead, even the sly, seductive, crafty and deadly vice of Satan, though clothed in salutations gentle as those of a mother? For seven years, says the learned Dr. Randolph, once a noted Spiritualist, but now reformed, I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an infernal demon who, in that guise, gained my soul's confidence, and led me to the brink of ruin. Five of my friends, he continues, destroyed themselves, and he says, he once made the attempt to destroy himself by direct spiritual influence. He further says, every crime in the calendar has been committed or moved by these viewless beings. So far as there are anything supernatural in Modern Spiritualism we can trace the system home to its fountain-head, the abode infernal." Thus much for Mr. Randolph.

He says his five friends committed suicide and he came near doing the same thing. What is there in Spiritualism to frighten people to commit suicide. I would think there is much in the orthodox doctrine to drive people to such an act, when held, as it were, over a burning hell every week. Such dreadful threats of hell fire and damnation, we think, would affect some like my friend that wrote the above letter, and the learned Randolph also.

Now, there has been two persons within seven miles of this place, who have committed suicide within six weeks, and they are watching over two more, expecting them to do the same thing; but they were of the orthodox faith—not Spiritualists. For the Spiritualists do not shake such a ghost in the faces of the people. When will such superstition end?"

Mr. Editor, I have intruded too far and will come to a close. Yours in the faith,

M. N. DUNLAP.

There are three principal methods of opposing Spiritualism. First, to deny all the phenomenal facts which have given rise to it or to attribute them all to the deception of the media or their assistants. Second, to admit that some of the phenomenal facts are the work of spirits, but in so few instances owing to mundane fraud and deception as not to accept any of those facts as demonstrated to be caused by human spirits. Third, that the phenomenal facts are what they purport to be, the result of unseen human spirits, but that these are all evil spirits and work only harm, or more harm than good, to those who seek to know the truth concerning these mysterious and most important phenomenal facts.

Those who constitute the first class of opposers to Modern Spiritualism comprise all who regard themselves too learned and exalted to examine into facts that refuse to conform to their views of natural propriety; and these presumptuous occurrences are rebuked by these leaders, or would-be leaders, of human thought, either by open denunciation or silent contempt. The second class are only to be found among professed Spiritualists, and are indeed the only class that have it in their power to do Spiritualism any special harm. These persons, making loud professions of a thorough knowledge of all matters relating to media, and the manifestations occurring to them either dishonestly or with wilful ignorance, seek to propitiate the other two classes by denying the reality of the great mass of facts, and claiming little more than the possibility of Spiritualism being true. Of the three classes of opposers of Spiritualism, these are the meanest and most contemptible.

Those who constitute the third class comprise either orthodox Christian clergymen, Catholic and Protestant, or the ignorant, bigoted and credulous followers of the Christian clergy. Of this class is the clerical friend of our correspondent. This man is no doubt very sincere in his views, and finding himself confronted by facts that he cannot deny, admits those facts, but attributes them to that scape-goat, the Christian devil, who is made to bear away the iniquities of his Christian foes and permit them to enjoy exemption from the wiles of that purely mythical personage Satan the mighty foe of the Lamb of God; Satan being none other than the zodiacal Scorpion, the malignant sign, that by introducing the darkness, misery and death of winter into the world, causes the direct ills that flesh is heir to; and the Lamb of Zion, the crucified Lamb of God, the zodiacal sign

Aries, which gives its name to the Sun, the only light that lighteth all who come into the world, when that Sun is crucified, at the vernal equinox, by crossing the line, between the respective realms of the Serpent and the Lamb. Mr. Dunlap's friend is nearer to being a Spiritualist than are a very large proportion of those who to-day profess to be Spiritualists; for while the latter do all they can to hold the helpless and unoffending mediums responsible for the iniquities of ignorant, vicious and sensual spirits, the former places the saddle upon the right horse, when he lays the blame where it belongs, on evil spirits, generically included in the allegorical personation termed Satan or the Devil. Our individual experience with these evil spirits is, that the worst of them and those who incite the most of the wrong which results from spirit obsession have once been Christian clergymen, who are seeking to perpetuate the errors of the only Christian religion that ever had an existence on the earth—we mean Roman Catholicism. To talk about Protestant Christianity is about as absurd as it is for the Bundyites to talk about being Spiritualists. When Luther, Calvin and others protested against Roman Catholicism, they protested against all there was of a Christian religion on the earth. They called their new religion Reformed Christianity, thus admitting that Christianity was not a pure and true religion, and needed to be supplanted by something else. The Reformed Christianity which they set up was not a whit better or truer than that which they sought to substitute, and is in no sense Christian but in name.

A great point is, however, gained when we find clergymen themselves being developed as mediums for the control of spirits, for it will not then be long before this will become so common an event as to compel the various religious denominations to recognize the necessity of mastering this now little understood cause of the evils which beset poor, ignorant and blindly led humanity.

In the case of the Rev. Thomas Harrison, who has been so successful in "calling sinners to God," in this city, Brooklyn and elsewhere, we have a case where a young man, an unconscious medium, is under the complete control of a powerful mulatto spirit, once a ranting Methodist exhorter, who makes him act in a way that would suffice to establish a condition of lunacy in the case of any advocate of Spiritualism who would act in a similar manner. This spirit has controlled a medium in our presence, and the perfect identity of the spirit with the controlling spirit of Mr. Harrison was evident. The spirit admitted that he was the controlling influence in the case of Mr. Harrison, but claimed that he was doing nothing wrong in taking that method of propagating religion, as he called it. How many other revivalist enthusiasts are the victims of the same kind of obsession it would be interesting to determine. We hold that there is no form of spirit obsession more to be dreaded than obsession by the spirits of religious zealots. Their hold upon their victims is the most insatiable and seldom fails to destroy the body and curse the spirit of such unfortunates.

It is a fatal mistake on the part of those who oppose Spiritualism to suppose they are exempt from spirit influence because of that opposition. Spirit obsession is the result of conditions that have nothing whatever to do with the views or opinions of those who become possessed. The proportion of such cases is the same, no matter what the religious or social training of those who, before they know it, are helplessly under the psychological influence of spirits.

We expect to make this an especial subject of treatment through MIND AND MATTER as soon as time and circumstances will admit, for it is the great question of the hour how this evil is to be prevented and overcome.

The Fourth Annual Congress of the National Liberal League.

TO THE AUXILIARIES AND MEMBERS OF THE NATIONAL LIBERAL LEAGUE, GREETING:

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes. As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the State should be independent of the Church, and the Church of the State, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation; supporting religious instruction in schools; robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations. If the National League has any voice, now is the time to have it heard. The Constitution under which we live consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositories of this punishing power, National and State, have their well defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

ELIZUR WRIGHT, Pres.

Boston, Mass., August 9, 1880.

BLACKFOOT'S WORK.

ASSISTED IN DEVELOPMENT.

Chicago, Illinois.

Mr. Bliss:—The magnetized papers are truly magical. My guides requested me to keep it in my sleeping room for three nights, and they have succeeded in harmonizing and establishing forces, so that there is the greatest difference in my mediumship, and now I send for more. God bless you. Yours,

S. C. LOOMIS.

BLACKFOOT VISITS A CIRCLE.

Bro. Bliss:—Blackfoot's paper is doing a great work for the healing of the people. He came to our circle last Sunday evening and we enjoyed his visit very much. We all felt so much better for his coming that we invited him to come every Sunday. Please send two more papers.

Yours truly, M. D. FOLSON, Normal, Ill.

DOING WONDERS.

Boston, Massachusetts.

Mr. Bliss:—My complaint has been out of the reach of medicine for over forty years; and for the last two years I have been under the doctors' care. I suffer much with throbbing at the pit of the stomach. I am sure that your papers are doing wonders for me. Ask the brave to do his best. I will be so glad. I will do better the next time, as I am all up in arms and moving. You may address me here this time.

T. L. HOWE.

RECEIVED GREAT BENEFIT.

Oakland, Aug. 23, 1880.

Mr. J. B. Bliss:—Dear Sir:—Enclosed please find stamps to amount of forty cents, for which send me Blackfoot's magnetized paper one sheet a week. I sent last March and got one sheet and it did me a great deal of good, but I did not get enough to make a permanent cure. I am now determined to give it a fair trial. Perhaps you had better send two sheets the first time. I want to put one on my stomach and one on my lungs, and after that one a week. Direct to Mrs. P. W. Clem, No. 1379 New Broadway, Oakland, California. I also acknowledge the receipt of two copies of MIND AND MATTER. I like it very much, and thank the publishers, but I cannot subscribe for it at present. May God and the angels bless you all in your good work. Respectfully,

MRS. P. W. CLEM.

WAS IT BLACKFOOT'S WORK.

Unionport, Ind., August, 1880.

James A. Bliss:—Dear Brother:—Your magnetized paper, for clairvoyant development, when applied to the forehead, resulted as follows: First night's application, a sensation was experienced by the writer similar to finger pattings on the forehead under paper for some five minutes, when a translucent atmosphere filled my bedroom; and a full score of Indian spirits, including both sexes, presented themselves to my view (clairvoyantly) seeming to be in a state of indescribable glee. A general dance took place with them, in which every member took part. Heard also (clairvoyantly) much jovial conversation, amid shouts of joy, of which I can call to mind only the words sounding like "Barba," "Mara," but their meaning to the writer was, as the saying is, "All Injun." Second and third night's application: Nothing experienced but pattings or sensations upon the forehead, best described by the sensation of a strong beating pulse, seeming to come from the brain within. A few nights following, with paper applied, in about ten minutes a light flashed across my bedroom, followed by a report very like that of an exploding bombshell; and it seemed that a thousand shot, pebbles, or some other missiles, fell upon the floor against the walls, etc. So great was the sensation produced upon my system by said phenomenon, that I arose from my bed, and with lighted lamp searched my room thoroughly for the noisy intruders, but found nothing. Other phenomena of minor interest occasionally occurred, not herein mentioned. If Bro. Blackfoot and his band were the performers of said feats, they must have enjoyed the sport exceedingly at the writer's expense. All right. Will you please inquire of Blackfoot, whether said phenomena were produced by his orders, and report in his reply through MIND AND MATTER. J. H. MENDENHALL.

Blackfoot says, "All true, Brave Mendenhall."—J. A. B.

John Norton, Cleveland, Ohio, forwarding subscription, writes: "I think MIND AND MATTER the best spiritual paper now published in the United States. It is true it is susceptible of growth and steady improvement for the better, aided by many distinguished immortals and some of the best minds of the age."

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS.

Dr. J. C. Phillips' Liberal Offer.

Omero, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS, Psychometrist, Clairvoyant and Magnetic Healer.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

B. F. BROWN. [We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D., 1319 Filbert St., Philadelphia, Pa.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES, 365 Jefferson Ave., Grand Rapids, Mich.

A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D., 266 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.

To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free Slate Writing Science and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10:45; Afternoon at 2:45, and Evening at 7:45, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St. and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 256 W. 16th St., N. Y. City.

PHILADELPHIA MEDIUMS.

Mrs. E. Palmer, Trance and Test Medium. Circles Tuesday and Friday evenings, at 1023 Pinedale street, below Carpenter street. Admission 15 cents.

Mrs. Hoblock, Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

James A. Bliss, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons, from 1 to 7 o'clock, at Room 9, 723 Simpson Street. Short consultation free. Treatments and sittings \$1.00.

Mrs. Mary A. Lamb, Trance Test Medium, 668 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxilana T. Rex, Healing and Test Medium, 416 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p.m. Consultations daily from 8 a.m. to 6 p.m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 240 S. Fifth St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and test medium, 259 1/2 North Ninth Street, Philadelphia. Office hours, 6 a.m. to 6 p.m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a.m. to 12 m., and 1 p.m. to 4 p.m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie R. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Elmworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Faust, Test Medium, 538 N. Thirteenth st. Private sittings daily from 9 a.m. to 9 p.m.

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Physical, France and State Writing Medium. Select Materialization Seances every Tuesday afternoon at 3 o'clock at 691 North Thirteenth Street, Philadelphia. (f)

Albert and Eunice C. Morton, Spirit Mediums, No. 850 Market Street, San Francisco, Cal. Ten Seances for Healing, Development and oral or written communications, \$25. [MIND AND MATTER constantly on hand and for sale.]

Mme. L. W. Spencer, Unconscious, Test, Business and Healing Medium, 470 E. Water St., Milwaukee.

Mrs. H. V. Ross, Materializing medium, 85 Carpenter street, Providence, R. I. Arrangements for Seances can be made in person or by mail.

POWER has been given me over undeveloped spirits and cases of obsession. Persons desiring aid of this sort will please send me their handwriting, state case and sex, and enclose \$1.00 and two 3-cent stamps. Address MRS. M. R. STANTLEY, Post Office Box 608, Haverhill, Mass. (f)

MRS. H. JENNIE ANDREW, Clairvoyant and Test Medium, and Psychometric reader. Send age, sex, lock of hair and 50 cts., Box 34, New Britain, Conn. (f)

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P. S.—Where everything else fails come here. vol. 2-41.

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Medium for Medical Diagnosis and Psychometry, 415 Lyon street, Grand Rapids, Michigan. Mrs. Boozar cures all forms of Chronic diseases. Diagnosis made by lock of hair or patient's hand-writing. Diagnosis, sitting or psychometric, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco especially—then the patient often changed by one treatment. Terms, \$5 per treatment.

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Clairvoyant, Healing and Test Medium. For diagnosis of disease or test, send lock of hair, giving age and sex. Terms. One dollar for examination or test, and 50 cents extra when medicine is required. Residence, Main street, Hyde Park. Address, Lock Box 349, Scranton, Pa. 2-50

J. Wm. Van Name, M. D., Clairvoyant and Magnetic Physician, 138 1/2, Twelfth St., New York City. Examinations made from lock of hair \$1.00. Psychometric reading of character \$2.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

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10 Cts. CURES Corns and Bunions. This offer good till October. Address OLIVER BLISS, M. D., Wilmington, Delaware.

Special Notice.—There will be a Convention of Progressive Physicians, Healers and Mediums, in Cincinnati, Ohio, on September 9th, 1890, for mutual benefit. Call on Dr. S. S. Cook, Secretary, 311 W. 6th street, Cincinnati, O.

WANTED.—Mediums and others in every city and town in the United States to act as Wholesale and Retail Agents for my Magnetized Planchettes. The right parties I will pay a liberal commission. Sample Planchette, 50 cents each. Address JAMES A. BLISS, 713 Sansom Street, Philadelphia, Pennsylvania.

WANTED.—A gentleman as business manager and associate for Dr. Harry C. Gordon, not over 40 years of age. Address, Dr. H. C. GORDON, 691 N. Thirteenth St.

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ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirit, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50; postage, 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

D. C. DENSMORE, Pub. Voice of Angels.

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The colossal stature of the Egyptian Memnon at Thebes is fabled to have uttered a voice, or harp-like tones, each day at sunrise. The significance of the fable has caused infinite speculation, but has heretofore met with no satisfactory solution. There can be no doubt, now, that the meaning of the myth is this: The Definite Twilight, meant by the word *mem-non* (yes-no) and symbolizing Exact Discrimination, Equity and Law, is the instant when the sun is half above and half below the horizon. This is the critical instant at which the issuance of the full radiance of the Solar Ray is, as it were, determinately effected by the turning of the balance in favor of Light and Day as against Darkness and Night. This issuance of radiance was, as we have seen, summed up in a single *ex-press-ion* and called "The Word." What so natural, then, as that *mem-non* (the yes-no of this issue and verdict), this centering instant of the definite Sun rise, should be reputed to have uttered words, sounds or tones (a verdict of decision) at that critical moment.

Memnon, Menes and Moses are thus the same; the one prime originator of justice; the earliest and typical law-giver of the nations; the same name indeed, varied in accordance with the well known laws of the wear and tear of language. "For the law was given by Moses (as nearly identified with Johannes or John as the exact or Determinate Morning Twilight is identified with the Indefinite Morning Twilight), but grace and truth (the warmth and the light of life) came by Jesus Christ," (the full radiance of the rising and the risen sun).

We are now prepared to enquire into the scientific significance of these two names, Jesus and Christ, with strict reference to the cosmical recital.

"Grace" and "Truth," the marks by which Jesus Christ is here contrasted with Moses, who is distinguished by the law and its rigors; mean, as we have seen, the fostering warmth and enlightening influence of the Sun, and its *Luminous Emanation*. These together constitute the total bundle of radiations, the *Collective Emanation*, which is called "the Word," and "the only begotten Son," or Issue (of the Sun, or of God, according as the Recital is Cosmical or Spiritual).

We come then to the etymological significance of Jesus and Christ, as connected with the meanings of John and Moses. It is well known that Christ is not originally a proper name, any more than Messiah or Emanuel; all of them being descriptive appellations, founded on office or function; in the nature of titles, as distinguished from names. The point that is new, in what is about to be shown, is that Jesus (as a word) is also descriptive, titular or official; so that of the reformer of Judea, who has borne these two titles (if we assume that he had a real or historical and personal existence) the given and family names are alike and equally unknown to us. Of his history it will be seen that we know very little, when the Cosmical Recital and the strictly Spiritual Recital are withdrawn; and of his name we are entirely ignorant. The two names, Jesus and Christ, originated in and belonged to the Cosmical Recital, of a date many centuries farther back; although, as previously suggested, they may also have been the real names of existing personages.

In the same manner as Johannes or John (Yes and No) means (in one aspect) the diffusive light of the early morning, partly, perhaps, before the bright effulgence of the Sun begins to appear, so Jesus Christ means the Bright Effulgence of the Sun, itself, distinguished from Johannes, the feeble prophetic light on the one hand; and from the Sun itself (God, the father,) on the other hand. The Sun, as such, is the unrevealed Day-God, which, as said, no one has ever really seen; (The *Ding-an-Sich*, thing-in-itself; or the Unknowable, of Philosophy.)

This single, unified, or *sol-id-like* Mass of Radiance, from the Sun is, then, the revealed Day-God, and virtually one with the Sun (the *Eisistere* from the *Eae*; father and son equal; "who, being in the form of God, thought it not robbery to be equal with God.") But this *sol-id-like* radiance, the radiance in its massive condition, had to be carefully discriminated from the same radiance broken into an infinity of shimmering forms by the surfaces of reflecting objects. Hence it was called the *Sole* or *Sol-id* Emanation ("the only begotten Son"), while the other objects were recognized as secondary Suns (or Sons of God). It is this *Sol-id* Emanation which rests on the bosom of the Sun, and which reveals the Sun to us ("No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him").

The day, or affirmative aspect of the cosmical appearance, is again the *Ia, Ya, Ju, Jm*, and so the *Yea* and *Yes*, which expresses affirmation in the different languages; and this word-form is, as was shown, the first part of the name Johannes. It is also, it may now be said, with the subsequently appended termination *-us*, the whole of the name *Ja-us* or *Yea-us*. It means, therefore, day, daylight, the affirmative aspect of cosmic existence, the sole revelation to us of the sun itself. But this complete affirmative aspect is only true when the sun is fully risen. There is the other aspect of the sun, as seen, in which it is only half risen (or half set); when it dips beneath the horizon, and is half affirmative and half negative; that is to say, it is crossed, or cut simply across, by the line of the horizon. Completely to name, the true solid sun's radiance, the visible or revealed sun, two words are therefore needed, are, indeed, indispensable. *Jesus*, the *Yea* or fully affirmative condition is one; the other is *Cruxi-sta* (cross-stand-ing or crossed), *Cruxi-sta* *Cry-sta* (cf. *crystal* cross-stand-ing); and hence Christ, *Crux* is the Latin word or cross and *sta* for stand (put, place). The simplest idea of crossing is not two lines cutting each other, but the single line or stroke drawn through or across an object, as, in this case, the line of the horizon cutting the sun. The more complex idea grows out of it; as in the religious cross where two lines cross each other; or in the still more complex case of the crystal, where there axes cross each other.

It has, indeed, been heretofore assumed by commentators, and, in a sense, rightly enough, that the Greek *Christos* is from *chrio*, I anoint; and that it translates the Hebrew *Messiah*, meaning the anointed. The point which is new is, however, that in both cases (Hebrew and Greek) the meaning to anoint is a secondary idea, from the more primitive meaning of those words, which is to cross with a line, whence also, to draw the hand gently across, first as in drawing any line across,

with any substance which leaves a mark; and then as in the act of anointing, or smearing with oil, salve, or any soft substance. The original meaning of *Messiah* or *Christos* is, therefore, crossed or cross-lined; whence also distinguished or marked; and the very idea of oiling or smearing any one distinguished, or set aside for a particular purpose, to mark him as such, probably took its rise from the sameness of origin, and the continuous sameness or near resemblance of the word meaning to mark, or draw a line across, and the word of secondary meaning to anoint or smear (also by drawing the hand across). The full discussion of this important verbal point would be, however, too extended and too technical for the present, and will be resumed, for the learned, elsewhere.

Another and striking instance of popular mistake in respect to the meaning of words is found in the substitution of the word Lamb for the word Lamp. In the 29th verse of the 1st chapter of this gospel, John is represented as seeing Jesus coming to him, and saying: "Behold! the Lamb of God," etc. Let us again contrast the two relations:

COSMICAL RECITAL.
The Dawn seeing the coming Day, exclaims, as it were, Lo! behold the shining lamp of the Sun; the God of Day, *lampus* helios (Hesiod.)

Which removes the wandering in darkness (the slowness of walk) of the world of men. (The full light of the Sun prevents us from going astray.)

CANONICAL RECORD.
(v. 29.) The next day John seeth Jesus, coming unto him, and saith; Behold the Lamb of God.

Which taketh away the sins of the world.

COMMENT.

The phrase "the Lamb of God" has no meaning except such as it is invested with by the traditional veneration for the mere sound of the words, such as religion tends to impress, as sanctity, upon any form of words, however intrinsically senseless, which is habitually repeated in its acts of worship. The faithful do not know; they hardly attempt to conjecture any distinct significance for this phrase. It is perhaps, most frequently supposed that it has to do with the fact that lambs were sacrificed on the altar; but this is no more true of them than of bulls, rams, and other animals. The lamb is also associated with innocence and uncomplainingness, but these are not of the higher order of divine attributes; and would probably, hardly have been thought of as such, except as an accommodation to the fact that a Lamb, had somehow, unaccountably, intruded into the most prominent place in the conception of the divinity; the young of this simple animal, the sheep, having played, itself, indeed, in the Apocalypse (Chap. V. v. 6.) in the centre of the throne of God. "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, (as it had been slain,) having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the world." (Rev. iv. 6.)

The moment we substitute Lamp for Lamb, the meaning and relevancy of all this is obvious. The Lamp of the Sun is the solid effulgence of the Sun, the Solar Ray, the entrance or utterance of the great luminary; and identical, therefore, with "the word," with "the true Light that lighteth every man" with "the only begotten Son of God" (sole issue of the Sun) and in a word with Jesus Christ, (the yes and half-yes, or full and half-full radiance of the supreme luminary of the world.) The "seven horns" or "seven eyes" of this supposed "Lamb of God," this Lamp of the Sun, now become exceedingly interesting expressions. From signifying virtually nothing, or being merely mystical and incomprehensible, they become charged with a luminous importance. The "seven horns" of the Solar Ray, seven projections, signify indubitably the seven colors into which the white light of the sun disperses prismatically; and thus we have the most conclusive testimony that these early ancients had observed, probably through the phenomenon of the rainbow, the exact composition of light which Newton demonstrated more distinctively at a quite recent date. The "seven eyes" of the Sun's lamp mean the same thing; namely the seven kinds of light in the Solar Ray; (the seven *ambaspans* of the Persian theology.) William Dowse, the philologist, affirms that every word in any language meaning light, flame, fire, etc., is derived from a word whose earlier meaning was the eye; how natural and appropriate then that the seven kinds of light in the Sun's rays should be called "seven eyes," whereas "seven horns" and "seven eyes" in a lamb, are unnatural and somewhat absurd.

But these popular mistakes from "the disease of language" always had some adequate cause. The word lamp and lamb are not of an accidental resemblance in the English language merely, as is liable to be the first impression of the reader. They go back to a common origin which we find illustrated, if not actually exhibited, in the Latin verb *lamb-ere* to lap, from which we speak in English of a *lambent* flame, lap-ping or enveloping its fuel; and in the Acts of the Apostles, (Chap. II, v. 3.) the descent of the Holy Ghost (the vivifying influence of this same "Lamb of God" or Lamp of the Sun) is likened to "tongues like as of fire," from the lambent or lapping character of their appearance. These also are "the seven spirits of God" (the same spirits or jets of the solar effulgence) which are "sent forth into the whole world." The striking habit of the lamb is to lap or lick with the tongue, the hand that caresses it, and other objects; and it is the well known testimony of language, that animals received their names from their most ordinary habits or usages. A lamb and the light and flames of a fire or lamp are thus both *lap-pers*; and this being the common name for both, the popular error ensued which is called *paranomasia*, the same play upon words in a serious and mistaken sense, which consciously and humorously employed is called a *pun*. This natural, and as it were, inevitable, error distilled through ages of tradition, and became part of the common expression of the people, was taken up in good faith, by the religious writers of a later generation, wrought into their account of what they supposed to be actual history; and so has descended to us as a part of "the Holy Scriptures."

Lamb has the same meaning as in English in the Old Gothic tongue, and is probably as ancient as lamp. Though the two are not preserved to us in the same branch of European speech, they occur in connection, in the English language, by our adoption of the Greek form lamp, and by the descent to us of lamb through the Gothic.

This error itself not only naturally ensued, but it propagated itself into the more extended and some of the most important ideas of theology; and thus, for example, the cross-marked lamp of the Sun (stricken across) became The *Cruxified* (Lamb or) Son of God.

The cross-marked Lamp of the Sun means, in the light of what has now been said: The solid mass of the Effulgent Rays of the Sun, crossed, streaked, or stricken across by the sharp or cutting edge-line of the horizon.

Attention has already been twice called above to a marked distinction, emphasised in the Cosmical Recital, between the Solid Effulgence of the Sun, the Unbroken Mass of the Sun's Rays, rendered theologically, as "the Only begotten Son of God," and the Manifoldness of Lights, resulting from the breaking up and general diffusion of this same light issuing from the Sun (the many "Sons of God"); the One or Sole Light, and the many Lights, taking their origin in the same back-lying occult source, the actual Sun itself, unseen by us (God, the Father, or the unrevealed God). This point is so important that it must now be enlarged upon. Another New Testament name, the one which would be thought most secure of all from doubt as to its purely historical and personal character is now to be drawn into the sweep of the far more ancient Cosmical Recital. It is that of Paul, whose name, we are told, was changed, from having been Saul. The simple mention of this fact, consigned to an incidental text, is pregnant with significance. Saul and Paul are merely broadened pronunciations of Sol and Pol, the root-word-forms of the Latin *sol-us*, sole or single, and the Greek *pol-us* many (dating back to the time when those languages were virtually one). They are used in this connection, as we shall see presently as referring to the *Sole* or *Sol-id* Effulgence of the Sun's Rays, on the one hand, whence the Sun is also named *Sol* (in Latin), and to the Manifoldness of the Reflected, Refracted and Distributed Rays of the Sun, on the other hand.

The following tabulation will show strikingly the several varieties of light, brought into comparison:

1. Johannes or John, the Diffusive and Prophetic Dawn.

2. Jesus Christ, *Sol*, the *Sol-id* and Half-*sol-id* Effulgence of the Sun.

3. Paul, or *Pol*, the Many Lights; or Manifoldness of Rays (either as the diffusive light of Day, or the stellar variety of the Night).

That Paul had been previously called Saul, or Pol Sol, was merely the popular or unlearned misapprehension of the learned statement that the Plurality or Manifoldness is derived from, or comes after the Singleness or Solid Volume of the Light; or, more generally, that plurality is derived from singleness. The fact is noted that the single changes into the manifold; or cosmically, that the Solid Effulgence of the Sun's Radiance (Jesus Christ as the "Word," and the "Only begotten") breaks up into, or is followed by the Scattered Outpourings of Light (the various epistles, missiles or outpourings of Paul) which, when through misapprehension, this feature came to stand for a person and his acts, figured as Paul, whose name was transmitted from Saul; and his numerous epistles to individuals and the churches. The fact that we have an actual body of epistles extant and attributed to Paul, while it complicates does not antagonize this view. It would be in full accordance with many other facts which will be brought to light when this drift of investigation is further expounded, that the name Paul changed from Saul, should have been purposely adopted by the real writer of those epistles for the reason of its appropriateness, from its traditional and accepted significance.

It is part of this appropriateness, that in the personal recital, Jesus Christ should be followed by Paul, the founder by the diffusive promulgator or popularizer of a new doctrine. John, Jesus and Paul follow each other in the order of the dawn, the full sun light, and the broken, diffusive and scattered light of the evening and the night.

So the matter would stand if we had no other than the New Testament features of the subject to guide us. But a curious and important corroboration is found in the classical field. Castor and Pollux are a celebrated pair of personages in the Greek and Latin mythology; (written in Greek Kastor and Poludukes). They were the sons of Jove and twin brothers. According to the mythological account Pollux was immortal, and when Castor was killed, offered to share his fate; and they were permitted to enjoy life by turns. Castor excelled in horsemanship and Pollux in pugilistic contests (that is to say, the sun excels in coursing through the sky, and the dying day in brilliant and striking effects). It is now well understood that these fabled twins were merely the contrast of day and night, or what we may now say is virtually the same thing; the sun or day-light, or the solid effulgence of the God of day, and the night-light, or the broken and scattered light of the night. The night, indeed, or primal darkness may be taken as immortal, and is only lighted at last by sharing with its dying brother the day. They were translated into or identified with the constellation Gemini, "The Twins," (simply because in each case there was a pair of objects involved).

Let us now take our departure for the better understanding of this myth, in its connection with our present subject, from the meaning of the name Pollux or Poludukes. This is, in both languages, a word-compound simply meaning many lights, (or many casting of light, or watchings); or the manifoldness of light, an idea which applies not only to the shimmer of refracted and reflected daylight, especially at the breaking up or death of day, but still more distinctly to the night as lighted up by the moon and the stars. Pollux is Pol-lux (pol, many lux light), a Latin half translation of the Greek Poludukes, from *polus*, many, and *duk*, from the root *du*, to go forth, to stream out as rays of light, (1.)

Pollux, which is Pol or Paul, more fully rendered, means, therefore, numerous and diversified outpourings of light, and so of knowledge; and nothing could, therefore, be so appropriate, as a cognomen, for the writer of numerous and varied epistles, coming after, and expounding in detail the more solid or condensed doctrine of a preceding master or founder; the night with its many minor lights following the day with its one great overwhelming luminosity; Paul succeeding to Jesus Christ, and dispensing the conception, which in him was concentrated and intense.

We ought, therefore, it would seem, instead of Castor, an unrelated word, to find the great light of day, the solid effulgence of the sun, the classical equivalent of Jesus Christ, of "the word," or "the only begotten sun of God" named *sollux* (sole light) or *solu-dukes* (or *holo-dukes*) in Greek form. This was doubtless originally the fact; and we have the trace of this word in the Latin *sollux* which only remains as signifying the thick or solid portion of the fleece of a sheep; or as the name of a breed of sheep distinguished for such

wool (perhaps the origin of the words silk and slick). The fiber of wool, hair and the like, is the direct analogue or repeater of rays of light, and the thick part of the fleece is the same as the unbroken or solid effulgence of the sun—whence also *Sol*, the Latin name for the sun; Greek *Helios*, *s* and *h* being interchangeable as between those two languages. Fiber has, by a succession of word-form-changes, been converted into the English beaver (b for f, and v for b); and beaver is castor, an animal also distinguished by this thickness of fiber of its hairy covering, equivalent to the *sol-id* effulgence of the sun's rays. Hence *sollux* came, in popular usage, to be replaced by Castor; and Castor and Pollux remain in the constellation Gemini (the Twins) instead of the earlier and more twin-like naming, Sollux and Pollux (or Saul and Paul).

Sol (the Latin for Sun), *Saul*, from which Paul was a derivation or successor, and *Sollux* the Day as predecessor of Pollux, the Night; one and the same; were, therefore, also one with Jesus Christ, the Yes and Half-yes, or the full and half-full effulgence of the Sun; with "the Word," the utterance or Emanation of the Sun; with the Son or Issue of the Sun; with "the Only begotten," and with the Lamp of the Sun (mistakenly called the Lamb), all of them meaning the *sol-id* or massive, and hence the single and sole effulgence and emanation of the Sun; it representing in turn, and sent out from, to represent the actual back-lying Sun (God, the Father, the Sun *per se*, or *Ding-an-Sich*, the Unknowable), which no man has ever really seen.

Another writer (2) not resorting to any profound lingual or philosophical consideration of the subject, and guided, so far as appears, by the merely obvious resemblance of the words, has furnished the following table of divine names, including several of those we have been discussing:

Greece, Uranus, Bacchus, Apollo.
Latium, Janus, Castor, P. Iulux.
Syria, John, Christ, Paul.
India, Arjuna, Christina, Kapila.

This remarkable collection of names will now admit of some enlargement and correction, Uranus (Ur-uranos) coming ultimately to mean Heaven, was "the beginner of Greek mythology, the opener of the day, and originally, the dawn. The prefix ur (root var) means originally, uttering, publishing, forth streaming (3), and, as a prefix merely strengthens the force of Johannes or Janus, the dawn, or the opener or promisor of day; the prophet or forerunner, John (Ur-anus, Ur-ianus, or Ur-Janus). Janus was the opener, beginner or incipitor of things, hence of the year (Janu-ary). For Arjuna I should substitute Varuna, another Hindoo God signifying the dawn (4) and identifying this name with the Greek Uranus; and this with ur, var, ur, primal, all-embracing, and ur-us or ur-an-one; the pr. mal unity—Yes-and-No.

In the second column, Bacchus is the Iarchus of Apollonius of Tyana and other ancients, and still farther back Jachos, the cry of drunken or excited revelers or worshippers, and the same in origin as the sacred names Iao, Ia, Jah (Javeh, Jehovah), and Yes, Yes-us, Jesus (5) as previously explained. For Castor we may now substitute Sollux or Saul.

In the third column, we find Apollo; but Apollo was not a Night, but a Day-God, and as such should be transferred to the second column. We are authorized to make this change by regarding the initial letter of this name as being the *alpha-prime*, which reverses the meaning. *A-pol-lo* is then *A-pol-lux*, *Apollux*, or *A-pol-lu-lux*, and the same therefore as *Sol* or *Sol-lux*. The other names need not detain us. The table so reconstituted will then stand as follows:

1. Twilight or the Dawn. 2. Original Sun-Light.
3. Sequent Sun-light and the Night.
Greece, Uranus; Sollux, Sol or Saul, A-pollo; Poludukes.

Latium, Ur-Janus, Janus; Iachos, Iarchus; Pol-lux.

Syria, John; Christ; Paul.

India, Varuna; Christina; Kapila.

I conclude this subject by referring the reader to the 10th and 11th chapters of Science of Language, 2d series, by Max Mueller, quite at large, and with the two following extracts:

"In an Essay on Comparative Mythology," published in the 'Oxford Essays' of 1856, I collected [says Prof. Mueller] a number of legends which were told originally of the Dawn. Not one of the interpretations there proposed has ever, as far as I am aware, been controverted by facts or arguments. The difficulties pointed out by scholars, such as Curtius and Sonne, I hope I have removed by a former statement of my views. The difficulty which I myself have most keenly felt is the monotonous character of the dawn and the sun legends. 'Is every thing the Dawn? Is every thing the Sun?' This question I had asked myself many times before it was addressed to me by others. Whether by the remarks on the prominent position occupied by the dawn in the involuntary philosophy of the ancient world, I have succeeded in partially removing that objection, I cannot tell, but I am bound to say that my own researches lead me again and again to the dawn and the sun as the chief burden of the myths of the Aryan race." (6).

"I look upon the sunrise and sunset, on the daily return of day and night, on the battle between light and darkness, on the whole solar drama in all its details that are acted every day, every month, every year, in heaven and in earth, as the principal subject of early mythology. I consider that the very idea of divine powers sprang from the wonderment with which the forefathers of the Aryan family stared at the bright (deva) powers that came and went no one knew whence or whether, that never failed, never died, and were called immortal, i. e., unfading, as compared with the feeble and decaying race of man." (7).

It is by no means intended here to deny that the author of the remarkable body of writings attributed to Saul or Paul of Tarsus was a real historical personage, nor even to deny that his name may have been Paul. What is asserted, as virtually proven, by this investigation, is that the name Paul had a much more ancient existence (several thousand years, probably) than his personality; that it was at that early period mixed up with the ideas of Sun-worship, and that its being a substitute for Saul or Sol was a reminiscence of the early meaning of the name, and probably not at all a fact in the personal history of the Paul of the New Testament story.

(2) Henry N. Stone, of Boston, in The Word, May, 1879.
(3) Vanecek, 3 var. 892.
(4) Science of Language, Max Mueller, Second Series, pp. 431, 451.
(5) Thomas L. Harris, in "Two in One," wishing a female name to correspond with Jesus, has naturally improvised the Lady Jesus (Yessa).
(6) Science of Language, Second Series, p. 520.
(7) Science of Language, Second Series, p. 537.

[TO BE CONTINUED.]

(1.) Vanecek, pp. 364, 365.